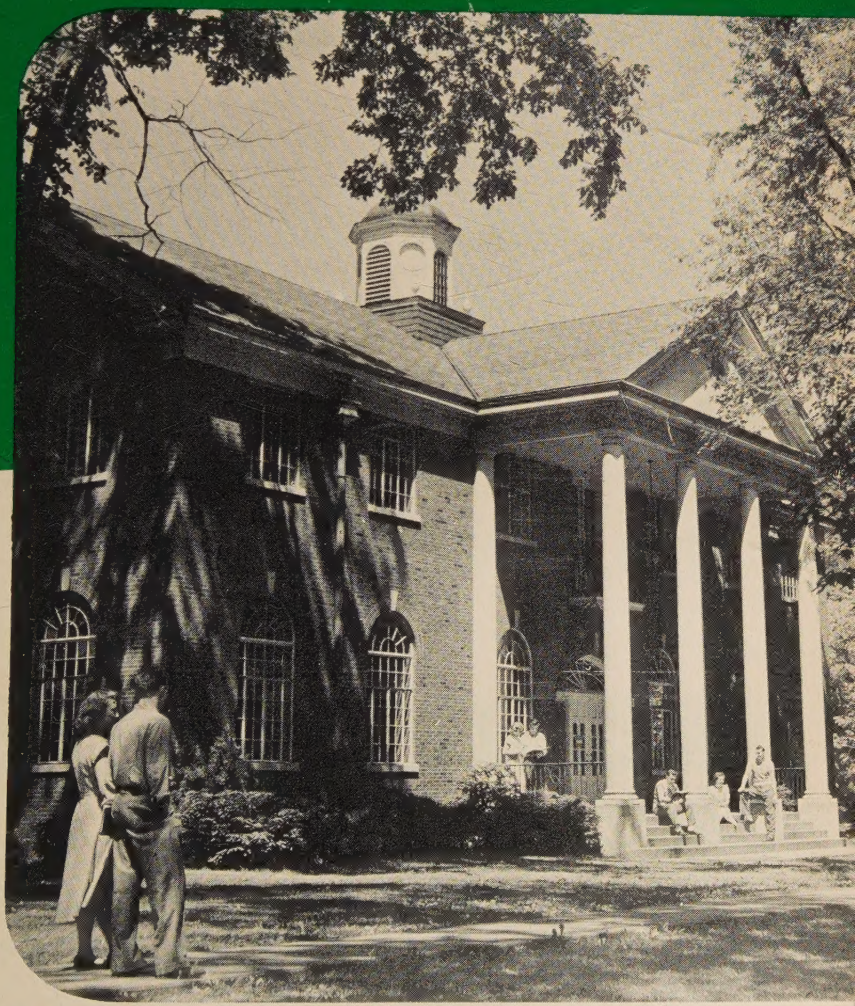
The LUTHERAN



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OGICAL SEMINARY
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COLLEGE CAMPUS

The church must provide for its youth

No. 29

APRIL 18, 1956

CENTS

Borrowed Faith

MEMBERS OF ST. MARK'S had talked for years about possible future expansion and had even started a building fund. Then the opportunity came unexpectedly to purchase the house next to the church and remodel it for Sunday school classes.

Parents and teachers aware of the overcrowded conditions were in accord on the plan. Business men who had studied the cost of erecting a new building agreed it was the best arrangement. But at the special congregational meeting there were objections.

"How can we borrow so much money?" "What if the Sunday school enrollment declines in the next few years?" "Where will the money come from to pay the debt?"

DISCUSSION SEEMED ENDLESS until a tiny, silver-haired lady rose to her feet. "I've been thinking about the time when I became a charter member of this congregation," she said. "Only a handful of us were active then, but we remembered that Jesus said 'Where two or three are gathered together in my name, there am I in the midst of them.' I have been sitting here and imagining how Jesus would answer all these objections. Maybe He'd just shake His head and say, 'Have you forgotten that your Heavenly Father will help you, O men of little faith?' "

There was a silence after she sat down, and then one of the members called for a vote. The plan was approved by a big majority.

—ERNESTINE DAUM

The LUTHERAN — News Magazine of the United Lutheran Church in America

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ER PICTURE. Library building at the ULCA's Carthage College, Carthage, Illinois

THE CHURCH IN THE NEWS

Sailors act as missionaries

When the U.S. fleet is in foreign ports, American sailors often act as good will ambassadors and volunteer missionaries, chaplains of the U. S. Sixth Fleet reported last week.

Liberty-bound personnel of the aircraft carrier *Coral Sea* visited churches and missions in eleven ports in Spain, Portugal, Greece, Arabia, Italy and Turkey during a recent cruise, Chaplain Oliver F. L. Wiese said. Navy men participated in native church services with the aid of interpreters and joined in singing their favorite hymns.

At Athens, *Coral Sea* sailors climbed Mars Hill where St. Paul once preached and "New Testaments came out of jumper pockets as the men read, at the site where it was actually preached, one of the best-known sermons in religious literature," the chaplain said. Later the group attended worship at a Protestant church in Athens. Chaplains of other Sixth Fleet carriers—*Ticonderoga, Randolph, Lake Champlain, Intrepid* and *Siboney*—reported similar experiences.

Flow of refugees increases

Stream of refugees from the Communist East Zone of Germany to the West is continuing at the rate of several thousand a week, the Rev. Karl Ahme, head of the German Protestant refugee camps in West Berlin, reported early this month. During 1955 more than 254,000 persons fled from the Red Zone, more than half of them into West Berlin, Mr. Ahme said. Since 1945 more than two-and-a-half million are estimated to have sought haven in West Germany.

Church officials in the U.S. have assailed government delays in providing visas for some of these refugees who desire to enter the United States under the Refugee Relief Act of 1953. Under the act 70,000 visas were made available to West Germany, but in 31 months up to March 1 only 14,000 had been issued. The act expires at the end of 1956.

Early this month Donald W. Smith, U.S. Supervising Consul General in Germany, said issuance of visas had been stepped up to 300 per week and that efforts were being made to increase it to 750 per week. This would mean a final score of about 40,000 visas issued before the end of the year.

Lutheran Refugee Service announced that up to April 6 it had 8,106 assurances, enough to cover about 16,000 individuals. Arrivals under the refugee act had totaled 5,001 persons, including 406 who landed when the transport *General Langfitt* docked on April 5.

Melish forces win support

A seven-year wrangle at Holy Trinity Episcopal Church in Brooklyn reached one of its many climaxes in January. A supply pastor sent by Bishop James P. DeWolfe of the Long Island Diocese vied in conducting a Sunday service with the Rev. William Howard Melish, who had been serving the congregation as supply pastor since 1949. The service ended with Mr. Melish successfully holding the fort, while his rival had fled.

Opposition to Mr. Melish had developed because of his alleged pro-Communist leanings. Some observers also saw his low-church tendencies conflicting with the high-church practises of the bishop.

Later six anti-Melish vestrymen elected Dr. Herman S. Sidener as the church's rector. Dr. Sidener was installed on

h 5 by the Long Island bishop, but ooklyn Supreme Court ruling per- d Mr. Melish to continue as supply r until the legality of the election installation was decided. Members e congregation were said to be criti- f the vestry action because they had been consulted in the selection of a rector.

usion marks parish meeting

n Easter Monday the annual parish ing failed to bring an end to the dis- on at Holy Trinity. Nearly 300 mem- were present, although the meetings ly attracted only about 50 persons. nior Warden Lewis G. Reynolds, Melish vestryman who presided, that some of those present had not tly contributed to the church and not attended services on a "fairly ar" basis and were therefore not en- to vote. In the resulting confusion, Reynolds declared the meeting ad- ed. He and about 50 others left.

e remaining 200 members chose a man, proceeded to elect unanimously e of six vestrymen favorable to Mr. h. Officials of the diocese called the on illegal, said the old vestry was authorized to function. With rival rs and rival vestries now in the field, s expected that Mr. Melish would nue to conduct services, Dr. Sidener l still wait outside until a court settled the widening dispute.

emalans assail church

r eighty years the Roman Catholic ch was under anti-clerical pressure e Central American republic of emala. Following a revolution in church property was seized by the e archbishop banished, religious ction forbidden in public schools riests prohibited from wearing cler- arb in public.

STILL WAITING OUTSIDE
Bishop DeWolfe and Dr. Sidener

Although the church gradually recovered some of its privileges in the largely Roman Catholic land, it took another revolution to restore it to power. When the present leader, Carlos Castillo Armas, overthrew the Communist-infiltrated regime of Jacobo Armenz Guzman in 1954, the Roman Catholic hierarchy was hailed as a power equal to that of the government.

Last month Guatemalans were reassessing the position of the church. Archbishop Mariano Rossell was accused of censorship. A leading newspaper, *La Hora,* said the clergy were openly intervening in politics because they were "so greedy" to regain "positions of privilege that cannot be regained." *El Spectador* said the clergy "dangerously confuse religion with politics." University students charged that the archbishop "insolently pretends to run the government."

Hierarchy seeks special privilege

Officially the Castillo Armas' government had guaranteed "free exercise of all

religions." The archbishop, however, had demanded that Roman Catholicism be declared the official state religion, co-equal with the state. Church officials also asked the return of $11 million properties it claimed once to have owned, and the right to teach the Roman Catholic religion in all schools.

When university students staged their annual parades during Holy Week—some of which burlesqued religious processions—Archbishop Rossell asked the government to censor them and ordered all Roman Catholics to remain away on threat of excommunication. The parades instead drew the largest crowds in years. The archbishop then forbade the traditional Holy Week street processions, but rescinded his order within a few hours.

Observers felt that the incident showed the hold of the church upon the people to be much less than had been assumed.

Colombian calls church immoral

A few hundred miles farther south, in Colombia, the Roman Catholic Church was strongly allied with the dictatorship of Gen. Gustavo Rojas. For many years accounts of Protestant persecution in Colombia have linked the Roman Catholic Church and state.

Last month former President Laureano Gomez, who was ousted by Rojas in 1953, wrote from his exile in Spain that the Roman Catholic Church in Colombia had lost its "moral authority" by joining itself to a "bloody dictator." Gomez still has many followers in Colombia and is considered leader of the Conservative party in that land.

The Gomez letter is a "diabolical insult . . . a crime unique in Colombian history," cried the weekly *El Catolicismo*. The Rojas government issued a special communique to assert its loyalty to the Roman Catholic hierarchy and added that the authority of the church descended directly from God and that no man had a right to criticize its acts.

Reports from Colombia early this year indicated that violent attacks upon Protestants were increasing. Eleven were killed and 23 injured last year and many chapels were burned in a methodical campaign directed by Roman Catholic clergy and abetted by the government, the reports said.

Film depicts Lutheran history

A 30-minute documentary film showing the growth of the Lutheran church in the U.S. and Canada during the past 300 years will soon be released by the National Lutheran Council. Titled *Harvest of Years,* it is based on a script written by Dr. E. Theodore Bachmann of Pacific Seminary. It was produced with the help of a $25,000 grant from the Lutheran Brotherhood Life Insurance Society.

Premiere of the film took place in Minneapolis April 12. It will be available to local congregations through rental libraries.

Warns on birth control laws

Roman Catholics have no right to force their moral standards upon others by legal or other pressure, a Roman Catholic sociologist declared at a Marquette University Conference on Communications last month.

Prof. Vernon J. Bourke of St. Louis University, a Jesuit-operated institution, said that Roman Catholics "living as citizens of a democratic country" are not justified in seeking government restraint on dissemination of information about birth control. While the church has the right to censor its own members, it does not have the moral right to demand government censorship of such information for members of other groups, he asserted.

CONGREGATION IN ITSELF

and Mrs. Elmer DeGolier of Brocton, N. Y., and their 20 children, said to be rica's largest living family, greet pastor outside New York church after attending ces. The DeGoliers are Methodists, were guests of honor at National Toy Fair.

n a pluralistic society there are di- views on the moral value of birth rol data. Where there is no common dard of judgment, it is impossible to l conflicting assertions . . . Catholics assert their right to remain free from itation to what they consider a moral but others with equally subjective iction assert their right to free pub- on of material which they judge to ocial and morally beneficial," Prof. ke said.

gion and mental health linked

nportance of spiritual as well as ical factors in the treatment of illness ed recognition on two fronts early nonth.

ormation of a National Academy of gion and Mental Health was an- nounced in New York. Heading the group is Dr. Kenneth E. Appel, professor of psychiatry at the University of Pennsylvania and chairman of the Joint Commission on Mental Illness and Health set up by the U.S. Congress last year. Trustees and advisory board will consist of Protestant, Roman Catholic and Jewish clergymen, psychiatrists and psychologists.

Aim of the new academy will be to sponsor research into the relationship between mental health and religion or lack of religion, Dr. Appel said. It will also seek to develop departments of mental hygiene in theological seminaries.

"Religion more than any other institution has established moral patterns for behavior and has sought to maintain these patterns," he explained. "Religious

leaders enlightened with mental health concepts can be a powerful weapon in combating and preventing mental illness."

Chicago establishes religion-health chair

Establishment of a joint professorship of religion and health, believed to be the first of its kind, was announced by the University of Chicago. It will operate at the university's School of Medicine and at the Federated Theological Faculty, the university's divinity school.

Appointed as professor effective June 1 is the Rev. Granger E. Westberg, Augustana Lutheran pastor and hospital chaplain. The new professorship will bring theological and medical students together and will help establish the "proper relationship between physician and minister as they seek to help people," said Dr. Lowell T. Coggeshall, dean of the medical school. "Through seminars and formal instruction Mr. Westberg will help the medical students understand what the clergyman can do for patients."

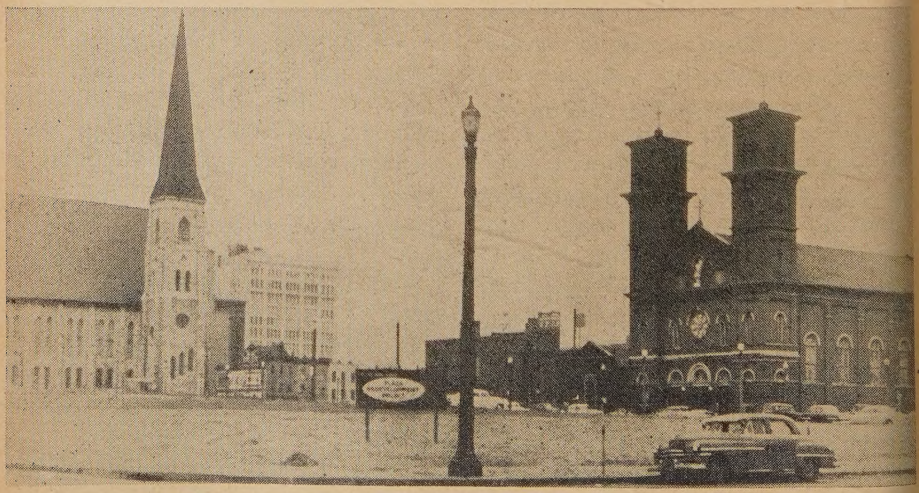
Dean Jerald C. Brauer of the theological faculty hailed the appointment as "a pioneering development" that "can have great impact on both professions."

Bishop's offer rejected

When voters in Raleigh, North Carolina, last December approved a $5 million bond issue to build a 300-bed hospital, Roman Catholic Bishop Vincent S. Waters offered to donate a site if the county would allow Roman Catholic nuns to staff and operate the institution.

A dozen Protestant church groups promptly protested. Baptists noted that they had turned down a $750,000 government grant to construct an addition to the Baptist Hospital at Winston-Salem because they believed there should be no public support of sectarian enterprises. Others said the proposal would violate the principle of separation of church and state.

Last month the Wake County Board of Commissioners thanked the bishop but turned down his suggestion, saying they did not deem it wise to place the hospital under the authority of a religious organization.



ST. LOUIS CHURCHES STAND AFTER SLUMS ARE RAZED

Centenary Methodist and St. John the Apostle Roman Catholic churches stand alone after slum clearance for housing project empties The Plaza in Missouri city.

n Hudson County, New Jersey, a court
cted a taxpayers' injunction suit that
ld have prevented Roman Catholic
n Hall University from taking over
$41 million Jersey City Medical Cen-
The church institution will pay a
ly rental of $275,000 and plans to
a medical school in the center in
ember.

code proposed

wenty-six years ago the motion pic-
industry adopted a production code
gned to correct abuses in the movies,
h had then just learned to talk.
aring was prohibited, clergymen were
o be held up to ridicule, sex was to be
ed in "good taste and morality."
n eight-man committee representing
television industry early this month
ased a preliminary copy of a similar
which would guide TV program pro-
rs. The "declaration of intentions"
red policy for a wide range of sub-
, including sex, religion, crime and
mercials. If approved after study by
ers of the industry, the code will be
ted.
Programs dealing with religion will
e emphasis on broad religious truths,
uding the presentation of controver-
or partisan views," the proposed code
s. While the code would not be bind-
upon church-sponsored programs,
t interpretation would lead to restric-
on the presentation of dogma by re-
us groups, especially on paid-time
rams, according to some observers.

holics lag in Norway

oman Catholics have gained few
erts in predominantly Lutheran Nor-
in spite of increased efforts in recent
s, according to a study published by
lo newspaper *Morgenbladet*.
recent years the Roman Catholics
established two new dioceses, erected
new churches and increased the number of priests in Norway, yet census data indicated a drop in Roman Catholic Norwegians from 4,905 in 1946 to 4,753 in 1950, the report said. Surveys covering all congregations of Oslo showed that the Roman Church has gained only one hundred converts since 1950, *Morgengladet* went on.

This was described as a "remarkable phenomenon" in view of the fact that the Roman Catholics have a priest for every 200 Norwegian parishioners, while the average number of parishioners served by Lutheran ministers of the Church of Norway exceeds 3,500.

In an editorial comment, the Christian newspaper *Vart Land* attributed the slow advance of Roman Catholicism in Norway "to the fact that evangelical views must be considerably better founded in the people than is generally assumed," but added that in part the failure was also due to general lack of interest in religion.

Youth dedications fail again

Efforts to enroll young people in East Germany in Communist youth dedication ceremonies, an atheist counterpart of Christian confirmation, have again failed, according to reports from the Soviet-dominated area which includes a large Lutheran population.

Church sources said that less than 5 per cent of the qualified young people had registered for the ceremonies despite Communist allurements such as gifts of money and special holidays. Protestant and Roman Catholic leaders in Germany had forbidden church members to encourage or participate in the ceremonies. Communist chiefs last year attributed the failure of the program to church opposition, ordered stepped-up propaganda campaigns.

World News Notes

NEW GERMAN ARMY

MOST POPULAR GAME among German boys of past generations was to play soldiers. Military training was part of grade school courses. A marching band would make the heart of most Germans beat faster.

Two world wars and the feeling of being wedged between two gigantic powers —the U.S. and Soviet Russia—have radically changed the picture. West Germany reluctantly agreed to rearm as member of the western NATO alliance, and blueprints for the new armed forces of the federal republic have been announced. But enthusiasm is conspicuously lacking among the people.

Cautious comments from Protestant churchmen avoided condemning or endorsing armament legislation. They said the church would minister to armed forces through chaplains who would be subject to church—not military—authority.

PLANS CALL for enlistment of 95,500 men by the end of this year. The army will absorb 64,000 to be assigned to five divisions—goal is ten army divisions. The air force will train 12,500 men in the use of American bombers and interceptors. The navy will require 8,000 military personnel and 2,000 civilians to man craft for coast guard duty.

A radical step-up of enlistment procedures will be necessary to reach the 1956 goal. Ten months after approval of the constitutional amendment paving the road for rearmament, only 6,000 volunteers are in training. Parliamentary committees are still debating how to formulate foolproof provisions ensuring civilian control over the military.

Best evidence of the changed frame of mind of West German legislators is the inclusion of exemptions from military service for conscientious objectors in the new armed forces law. Never before have Germans considered a man refusing to bear arms for his country other than a traitor. Now conscientious objectors may be assigned to civilian duties by a board of civilian appointees headed by a judge.

This provision, tied in with the basic question of the church's attitude to West German rearmament, has plunged Protestant churchmen and laymen into sometimes heated debate.

THE COUNCIL of the Evangelical Church in Germany, acting on a recommendation of last year's convention, formed a committee to work out a policy statement to be forwarded to government and parliament. The committee fulfilled its "thorny task" by asking the legislators to allow for liberal interpretation of the conscientious objector clause and to ensure civilian control over its application.

It could do no more, but, as some dissenters among the Lutheran clergy pointed out, the law as such is less important than the spirit of the community in which it is applied. If the objector remains an outcast after he has served in a civilian capacity instead of bearing arms, the law can do nothing to make him acceptable to society.

One contributor to the *Informationsblatt* of the Low-German Lutheran churches asked "whether a concession which Anglo-Saxon nations can confidently grant may not have entirely different consequences in the different German intellectual climate? Germans have a tendency to stick to the doctrine to the extreme limits of the absurd and to make even the best things wrong by trying to be logical to the utmost degree . . ."

—ROBERT E. HULDSCHINER

SHINGTON

BERT VAN DEUSEN

FOREIGN AID

FORE CONGRESS adjourned for r vacation, President Eisenhower the legislators something to think alk about during their absence from ington. In his fiscal message to Con- the President asked for an appro- on of $4.8 billion for foreign aid e year 1956-57. This amount is over llion higher than last year's outlay. e reason for the requested increase shift in Soviet tactics. Russia's bid riends in Asia and Africa includes ing offers of economic and technical This is one area in which the U.S. here first, with its Point Four pro- and other forms of economic as- ce. But Congress and the adminis- n did not seem to realize fully the of this approach until Russia en- the field as a competitor.

REIGN AID is seldom popular with ressmen in an election year. Most m would rather spend the money on domestic project which the people e in tangible form. The administra- oped to achieve a balanced budget ome debt reduction in the next fiscal In spite of these factors, Eisen- r asked for a big boost in the mutual fty program. He warned that this an "foregoing some domestic ex- ture and postponement of desirable ."

e President asked for authority to make tentative long-term commitments to overseas projects that may take as long as ten years to complete. Congress would have to approve an appropriation each year, but the basic authorization would be made in advance. The money would be spent for capital investment projects like the huge dam to be built in Egypt.

Resistance

SENATOR KNOWLAND, the Republican leader in the Senate, objected to the principle of long-term commitments on the basis that one session of Congress cannot bind future sessions. The sentiment was echoed by Senator George, chairman of the Foreign Relations Committee, who said he favors the reduction of foreign aid.

Other Senators and Congressmen came to the defense of the President's request.

This division of opinion within the Republican party highlights one of the difficulties which the administration faces in respect to foreign aid. John Foster Dulles and former aid administrator Harold Stassen favor an increased program of economic and technical assistance. Secretary of the Treasury Humphrey, one of the most powerful men on the cabinet, favors a radical scaling down of the foreign aid program.

THE PRESENT foreign aid administrator, John B. Hollister, belongs to the Humphrey school of thought. A group of churchmen who visited him recently came away with the impression that they had not been successful in persuading him of the value of his own program. He felt that all aid should be linked to American security rather than being on a humanitarian basis.

Foreign aid was at the top of the agenda as Congress reconvened. Sensitivity to public sentiment during the recess may alter the outcome.

A MAN WITH A QUESTION

By DEAN SANDERSON

What should a man do if his job requires some action contrary to Christian teaching? Lots of people face such problems. Through discussions in church groups they may build up attitudes helpful in their work

RECENTLY A MAN walked into the office of the Rev. Leopold W. Bernhard, pastor of St. Peter's Lutheran Church in Manhattan. The man was a stranger to the pastor. "You're a minister," he said. "I wish you would tell me what to do. I have a terrible problem at my job. The man I work for is pulling a dishonest deal. I have to cover up for him. If I expose the situation, I'm apt to be fired. I've got a family. What do you think I should do?"

The pastor answered with a question: "Will you be busy next Monday evening?"

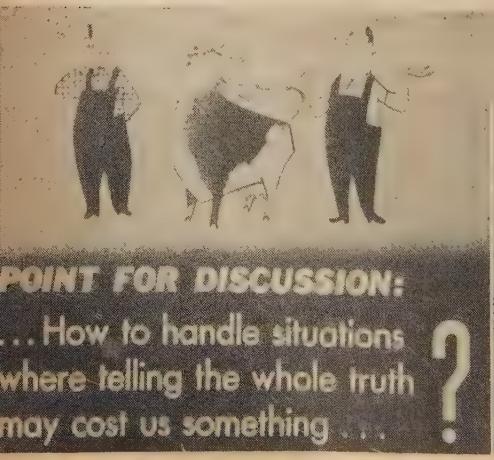
"No, I guess not," the visitor replied.

"Then, instead of me telling you what you should do, I'd like to have you come to our Brotherhood meeting," Pastor Bernhard answered. "You will meet some other men who have ethical problems in their jobs. They're going to discuss these problems and see if they can't agree on some realistic answers."

"Will you be there?"

"I may be, but I don't plan to say much," the pastor answered. "In any case, if you don't think you've found an

"Living Right at Our Work" filmstrips focus on "Points for Discussion" in daily living



- Monday, come back and we'll
oout it here."

VISITOR AGREED. On Monday he
resent with 30 other men when
rhood President John Mondry, an
printing contractor, opened the eve-
iscussion.

. of us here work for a living," Mr.
y said, "and sooner or later all of
ne up against problems apparently
flict with the teachings of Christ.
nder, if we look hard enough,
er there isn't usually an answer?
not be an easy answer, but nobody
aid being a Christian is easy."

general problems under the heading
ight Counsel" had been proposed
scussion that night, Mr. Mondry
They were part of a filmstrip kit
"Living Right at Our Work," pre-
in co-operation with the National
il of Churches and now in wide-
use in many churches across the
y. The lights were dimmed and
out ten minutes the group watched
und filmstrip dramatize the prob-
f giving and taking of advice and
on the job.

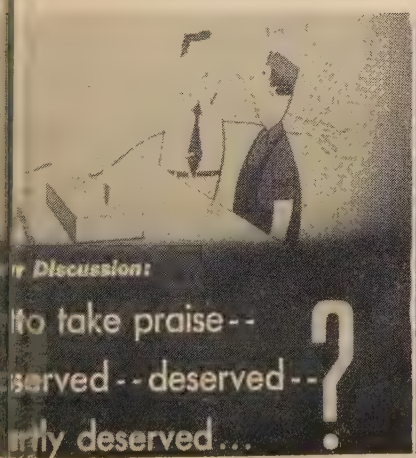
THE LIGHTS WERE then turned up and, with a large filmstrip illustration on the screen behind him, Mr. Mondry led the discussion. One of the first problems, to the surprise of the visitor who had sought help, was: "Should we carry out an order given us by a superior if we know it is morally wrong?"

Many of those present said they had had to face various aspects of this problem. A salesman in a men's store told how he was supposed to "push" defective shirts in his sales talk as perfect merchandise. He had protested that, if nothing else, this was bad business since the customer would lose faith in the store. The manager insisted the shirts had to be sold.

MEMBERS OF the group agreed that the first duty of a Christian is to try to educate others to a sense of ethical responsibility. The salesman in this case should stay on the job, try to avoid selling the defective shirts whenever possible, and attempt to convince the manager of the wrongness of his policy.

"This isn't a perfect world and we've got to put up with a lot of things we don't like if we're going to make an ef-

n't always choose between "right" and "wrong." Some decisions are in between



fort to improve it," a member of the group declared. "We can't run away."

THE BROTHERHOOD agreed that no slow educative process is possible if the wrong order endangers life, such as in the welding of the seams of a ship. Here the Christian has a clear, immediate duty to protest, and should accept this duty no matter what the cost.

A member of the group cited an example from the depression years: a friend —an office manager with three children —was ordered to falsify the records of another worker at the plant to make it appear that the worker was in good health. The office manager refused to make the change since it appeared that continued work at this job would endanger the man's life. After repeated protests he resigned the job rather than falsify the records. It was two years before he again found work.

The Brotherhood meeting went on to tackle other difficult problems of "Right Counsel." Should we give advice we don't follow ourselves? The obvious answer seemed no, but members of the group pointed out exceptions—a physician, for example, who has a heart condition but who finds himself too busy ministering to the needs of others to take the daily rest he prescribes for heart patients.

THE QUESTION is closely related to the problem of giving advice without being asked for it. The group agreed that Christians have a responsibility to their neighbors. In many cases, advice may be unwarranted interference. In other instances, it may be a Christian obligation to help the person in trouble. Because of the nature of the difficulty he may be incapable of asking for advice. Or, as a social worker pointed out, he may not know what help is available from outside sources, as in the cases of destitute families, alcoholics, and persons needing medical or legal assistance.

The group wound up its "Living Right at Our Work" discussion by probing the problem of how to give advice if we personally stand to lose by it, specifically in the case of a very efficient secretary who told her employer that she had been offered a job paying more money. The Brotherhood meeting agreed that a Christian employer in this case would have to be absolutely honest with the secretary no matter how much he might regret losing her.

Promising pay increases or advancement which couldn't be fulfilled would not only be un-Christian but unbusinesslike, declared one employer in the group since a dissatisfied employee disturbs the morale and efficiency of fellow workers.

The group agreed with Mr. Mondry's opening statement that there usually is a practical and Christian answer to every ethical problem. In this case the employer had every right to point out to the secretary that while he couldn't equal the new wage offer, the present job might offer other satisfactions which would help to balance a lower salary—but that this was a decision which only one person could make.

AFTER REFERENCE to selected quotations from the Bible in the kit's "sources of strength" section, and a closing prayer by Pastor Bernhard, the discussion group broke up. At the door the visitor with the problem shook the pastor's hand. "This was helpful," he said. "Thanks. I think I've made up my mind what to do."

"The best thing about his decision," the pastor said later, "was that I didn't *tell* him what he should do. We all have to make our own decisions. That is why we have found this 'Living Right' film-

"Living Right" Kit produced by the Department of the Church and Economic Life, National Council of Churches, is available through the audio-visual department of the United Lutheran Publication House. Dr. C. Franklin Koch of the ULC Board of Social Missions says it is "a genuine help for religious programs."

it to be valuable in helping us bring problems out into the open so that we can talk them over. Often all we need is a fresh viewpoint, and then we know immediately what the answer is.

"This is a practical approach to the problems of work and life," the pastor continued. "Christianity isn't just for Sunday use. We all have problems and this is one way we can seek the Christian answer to these daily difficulties."

Use of the "Living Right" filmstrip kit is by no means confined to a church's male membership. A mixed group of young adults at St. Peter's spent an evening talking out just one of the six points in the kit's "Right Attitude" section: "How should we deal with hearsay statements about others?"

Officers in the Luther League and women's organizations are also considering whether they too can schedule discussions of practical ethical problems in their programs.

STATUE OF LIBERTY MEANT MUCH TO THESE REFUGEES

God Is Our Strength

A mother taught her children to sing as they fled from invading armies. Now she teaches American children at Bethesda

God is our refuge and our strength, a present help in trouble . . . Without doubt, countless tormented people of the clung to those words during the dark days of the last decade. Perhaps it was on the day when every material possession became lost to them forever. The day when mother, father, child, disappeared, never to be seen

the day when the person standing you in the street was snatched by the police and you were miraculously left in peace, not knowing why. Fear of disaster hung like impending doom, and sometimes turned into grim reality.

THE PSALM goes on *"therefore we will not fear though the earth should change . . . "* Dorothea Loescher, a German war refugee, safe with her husband and family in rural Pennsylvania, bears witness to the meaning of the Psalmist's words. *"God is our refuge . . . therefore we will not fear . . ."*

She looks out today on western Penn-

BETTY LAWRENCE

AT BETHESDA, MRS. LOESCHER ENCOURAGES CHILDREN TO FACE PROBLEMS
She tackles her own problem after working hours

sylvania and it reminds her of the softly rolling green hills of eastern Germany. A crystal lake, changeable climate, rural people, plain folk . . .

Mrs. Loescher is now the social-service worker at Bethesda Children's Home, near Meadville. During working hours she is busy encouraging eighty children to face their problems and work them out sensibly. She helps them to understand that no child is responsible for his background, but each is answerable for what he does with his life. Blonde, slim Dorothea Loescher is there to turn faltering, unsure steps into steady strides. After working hours she tackles her own problem—that of putting down permanent roots in an alien land.

"Give me your tired, your poor . . ." is engraved on the Statue of Liberty. The Loeschers were not always tired or poor. Yet on the day they stood on the deck of a ship, watching the dim outlines of the symbol of liberty come into sight, they were both.

Once Albrecht Loescher was master of an 800-acre farm which had been in the family for 300 years. There were 20 rooms in Dorothea's beautiful home. A sketch, drawn from memory, hangs on the wall of their Pennsylvania home and 12-year-old Marina looks at it with wide American eyes—"Jeepers, we must have been rich!"

The Loeschers look at each other with suddenly serious eyes and know they

ver been as rich as now. For they come through a frightful war, alive gether.

recht Loescher was a seed farmer ying 48 workers. Dorothea had maids in the house. She and her nd were college graduates. There five children, two boys and three

Marina was the youngest, 18 ns old on a terrible day when the an soldiers were marching toward half-hour distant.

Loeschers fled before the enemy verything material was lost to them me, money, family, keepsakes, all. story is a duplicate of many refugee s. It does not matter if what was as castle or hut. Home is the heart's re and to lose it is grief.

rothea and Albrecht were separated, ildren remaining with their harassed r. Neither knew the whereabouts e other, but God was their strength t last they were reunited.

calling the years of cold, hunger, vant, Dorothea's children remember of all—the singing! This wise r's greatest terror was that her en would grow up with minds ed by their frightful experiences and h night they sang before lying down ep.

matter if the bed was under a tree e woods, hiding from the enemy—sang! Some day the world would be normal and children would live ildren should. Dorothea clung desely to as sane a life as could be man-

Children who were taught to sing being equipped to face the future. ere was one evening when four famiere crowded into one small room, women, and children. Dorothea e room for a moment to bring back

rill, bitter voices babbled behind her. She came back to a still, quiet room. Little Marina sat on the sleeping mat singing her good night song, *"Still, still, wenn's Kindlein schlafen will . . ."* For that moment all eyes were on the peaceful child, and memories of a sane life had entered the living nightmare. Helpless people gathered sorely needed strength from the little child.

DOROTHEA LOESCHER is a graduate in social service work at the University at Koenigsberg in East Prussia. After the family was reunited, she resumed her work. Social Services' main purpose during those terrible days was to "encourage" people to go on living.

One day, she recalls, an old couple stood before her, dull, depressed, living without the will to go on. Dorothea, weakened from hunger, fainted at their feet. Unhesitatingly, the old people gave her their bread so that she might gain strength and so go on "encouraging" them. The food ration at that time was four slices of bread daily. Yet their need was greater than bread, and they recognized it.

The Loescher children came through those eight years with a normal outlook on life. Not all children were as fortunate. The German government had tents that could be borrowed, and each summer during their exile the Loeschers borrowed tents, took their five children, and left the war-torn city for a "vacation." Vacations are things that happen in normal life and growing children must never slip into thinking that this madness they were experiencing was normal.

They found a secluded forest spot beside a lake, and there for one month each summer they lived alone, singing, under the trees and the stars. Brahm's *"Guten Abend, Guten Nacht."* German folk songs like "In the Shade of the Wood."

Each morning the children walked to the village and bought milk from the farmer. One year, on saying goodby to the farmer on the last day, they received a sweet reward. "God bless you," he said, "we have forgotten how to sing. Each evening we have opened our windows to learn again from you. Thank you." Strengthened, the Loeschers went back into the maelstrom.

An army camp was given over in Vazel to persons over 64 years of age and the Loeschers were called to work there. Albrecht to supervise the farm work, and Dorothea to "encourage" people. She remembers vividly the difficult task of bringing together 800 people, of eight nationalities and six religions. There was no harmony there. The bickering and hate were a very real drawback to any constructive program.

Finally she separated the people into nationality groups and encouraged the unhappy to draw on their heritages. The men were coaxed into building furniture, or creating lovely works of art such as they had once whittled into shape. The women were asked again to make the beautiful handwork they had once done with such artistic perfection.

Dorothea organized round-table discussions and picked members from each separate group were invited to attend. It was planned to have one evening each month devoted to the sole purpose of learning how to understand one another. The discussions were an instant success: they were scheduled for twice a month, and finally one meeting each week. The people learned to become interested in one another's habits, beliefs, customs.

As happens so often, Dorothea says she gained far more than she gave. She learned from these people that when circumstances force you to leave all behind, never leave your heart. Take that with you! Remember the past with love and affection, never deny your heritage, but *take your heart with you.* Only from your heart will you learn to love and be happy in your new home.

One of the outstanding individuals at the camp was a Russian history teacher already 30 years in exile! He had lived through the Russian revolution and all the subsequent years of turmoil. He had no country to return to. Yet his mind had never become embittered; he was almost Christlike. He was a real inspiration to the people of the camp.

In the final reckoning war cannot conquer people. When Lutheran World Federation offered the Loeschers asylum in the United States, the old people urged them, for the children's sake, to bring the family to this friendly land. From their meager store, the old folks gathered enough money to buy the approved going-away gift: luggage!

Almost symbolically the Loeschers stood under the flag mast when the ship pulled into American waters and the Stars and Stripes were raised—directly over their heads! The Statue of Liberty loomed up before them. Dorothea and Albrecht, standing close, through brimming eyes, could almost see the precious words, *"Give me your tired, your poor . . ."* The children, looking up, saw the flag of freedom reaching into the clear blue sky.

That was less than three years ago. The Loeschers' hearts came with them indeed. The eldest boy is now serving his new country in Japan. The eldest daughter is married to a Chicago TV artist. The three younger children are bobby-soxed students. There are grandchildren now, American citizens.

Life goes on, for God is their strength!

By GUSTAV K. WIENCKE

Tiny bits of pottery, beads, coins used by the Hebrews 25 centuries ago are discovered by students searching for knowledge of Old Testament times

"LIFT!" The word was relayed down the cave and up through its stone mouth. "Ho-ho-ghay!" was the cheerful answer of an Arab shepherd. He handed us a larger basket made of tire casings and filled with earth to be sifted.

We shook the sieve until nothing remained but a layer of small stones. Mixed with these might be treasures from down below. Usually they were only bits of broken pottery which we gathered in the sifted baskets. But who knows? There might be coins, or beads, or metal objects.

The Dust Is 2500 Years Old

Every fresh basket from below raised our hopes.

We were working near the site of Old Testament Tekoa, the village where the prophet Amos was born. And we were already sure that this had been a burial cave which had been used in ancient times. The question was, how old, and what might it contain? To find out, we had to clear it of earth and stones which we had hooked up the cave until it was three-quarters full.

A FEW DAYS BEFORE, early in the morning, we had headed south from Jerusalem. We drove down the Kidron Valley between the Mount of Olives and the long, whitewashed eastern wall of the city and the temple enclosure. Then instead of the easy ridge road, now cut by an Israeli salient, we took the new Jordanian road which twists up and down the hills to Bethlehem.

There we called at the police post to present our letter of permission to the American School of Oriental Research to do exploratory digging at Tekoa. While waiting for the official, we speculated on what we might find. Perhaps we might turn up definite evidence as to where the original Old Testament Tekoa was situated. On a previous field trip we had picked up a few Iron Age potsherds which came to the surface in the fields.

BUT MOST of the uninhabited hilltop at Tekoa is covered with a jumble of building stones and foundations of forgotten

Shepherd watches his flock in a field near Tekoa, where the Prophet Amos was a herdsman

Byzantine and Crusader structures—1,500 to 2,000 years later than the time of the Hebrews and the period known as Iron Age I. No archaeological excavations have been made here, and almost nothing is known about the site. Also we wanted to investigate some Roman tombs which had been hewn out of the rocky slopes.

Our Roman tomb, however, proved a dud. Though choked with earth, it turned out to have been thoroughly robbed long ago. Hardly a handful of nondescript sherds turned up when we cleared the rock-hewn, one-person tomb. When we dug a small trench on the slope of Tekoa, we located an ancient double wall. There were many potsherds in the rubble, but we found no chronological layers. Bits of pottery from Arab times lay mingled with Byzantine and even Iron Age sherds.

To THE LAYMAN, one potsherd looks much like any other. But when one handles them enough, differences become very apparent. Color, texture, make-up as revealed by examining a freshly broken edge may be enough to determine the general period of origin. Thickness, decoration, and shape of the pottery vessel are other guides to dating.

Discovery that even broken bits of pottery could be dated marked a major advance in modern biblical archaeology. A great deal can be learned just from potsherds even if no intact pieces are found. Every ancient site abounds in broken bits of pottery, though all other relics of the past may have disappeared. Moisture, fire, earthquake, and decay can erase everything else and even building stones may be carted away. But the smashed water pots, cooking utensils, and ceramic ware remain.

Out of these lowly but durable clues, archaeologists have fashioned a pottery ladder. Just as a woman can tell a 1925 hat from an 1895 headgear, or a boy can tell a "Model A" Ford from a "Model T," so the experienced historian can distinguish periods of pottery. Each age, each century, had its styles, forms, and types of ceramic ware. As the mass of stratified and dated evidence piles up, the pottery chronology becomes more and more accurate.

WE STARTED OUT by noting the "pepper and salt" grits and peculiar texture of Iron Age sherds. Other clues might be types of handles and rims as well as indications as to the original shape of the

vessel. A shepherd boy was helping, and after he had worked with us while, he felt better acquainted. ow where there is a cave with some in it," he ventured.

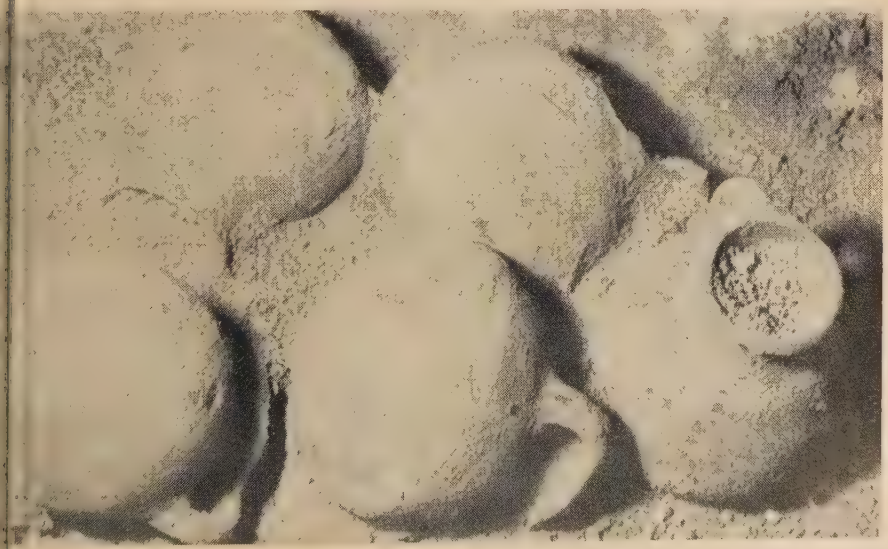
pricked up our ears. It was decided that some of us should follow our friend. He took us down the hill across a field to a squarish hole in the th, grey limestone outcropping. Two were cut in the stone. When we ed down, we found ourselves in a circular cave about four feet high. enough, there were "dishes" of redclay—all broken but interesting. our party of five students of the ican School of Oriental Research down at the cave, led by Professor ge Mendenhall.

e problem was organizing our crew epherds in the narrow space of the ed-up cave. Some tired of working an hour. Others required considerstimulus. One swarthy Tekoan would his head out of the cave and shout across the valley. He was worried about his sheep which he had consigned to the care of some boys. Yes, the hireling shepherds proved no good, and he had to leave us for the day.

As we dug deeper it became clear that this was a burial cave used only in ancient times and unused since. Down below was a huge round room, and adjoining it, an annex had been cut into the rock. When space was needed for a new burial, the bones would be pushed aside or taken into the annex and placed in a pit. However, we found mostly animal bones in this grisly store chamber. Down deeper, more potsherds turned up, and then complete pieces of pottery—a saucer lamp, a jar, a broken bowl.

Back in Jerusalem that night, a French expert, Pierre De Vaux, pronounced our bushel baskets of broken sherds and the few intact pieces as "Iron I." Translated that means 10th to 9th century B.C. In other words, the burial cave was used by

This Was a Big Discovery in Burial Cave
Israelite pitchers of 700 or 800 B.C.



SMALL JUGS DISCOVERED
They were for perfumed oil

Hebrews in the period from the time of King Solomon to the early kings of Judah. This was a century or more before Amos lived.

Work in the cave proceeded with fresh interest. Bedouin women would come and peer down the hole. When they saw us collecting potsherds, they ran away laughing. No doubt, they would agree with a new definition of an archaeologist as "one crackpot in search of another."

The Arab shepherds were trying to size us up. They had two theories as to what we were doing: a) hunting for treasure, or b) trying to prove what Jews lived here before the Arabs and so really owned the land! We tried to reassure them on both counts, and whenever a jar or pot was found, our Jordanian chauffeur would empty the contents before their eyes to show that it did not contain gold or silver. They were always friendly, and would often break into bits of songs which the others would answer with smiles and laughter.

TWO DISAPPOINTMENTS came our way. During an unguarded Sunday someone had dug in the cave, upsetting our work. But a great deal of undisturbed pay dirt remained. After that, we engaged the faithful farmer of the field to stay there day and night. The second disappointment was that this was no untouched burial cave. Centuries ago—probably repeatedly—robbers had rummaged among the bones and pottery for jewelry and valuables. Hence the pottery did not lie in layers—the oldest beneath or at the edges, the newest on top, or in the center. That is why our French expert in Jerusalem said, "Interesting, but not important."

By the time we reached the floor of the cave, we had uncovered a large assortment of Hebrew kitchen ware, a blue bead, two bits of corroded bronze, and one intact figurine. This we brought back along with a dozen bushel baskets of potsherds. These sherds we washed, and for days were busy piecing together bowls, cooking pots, plates, lamps, kitchen sieves, juglets, vases, cups, pitchers, and storage pots. When finished, we had enough to furnish a Hebrew household or two!

Six weeks later an antique dealer came to our house with a covered basket. Out of it he pulled over a dozen pieces. "From Tekoa," he said, and gave us a broken black juglet. Taking it to the worktables out of curiosity, we found a "join"—a sherd that matched the new piece exactly! Proof that the bedouins also had been digging and had brought in pieces from our cave and also some other caves to sell!

OUT AT TEKOA we heard the farmers singing and shouting to their animals as they plowed the fields. The shepherds took their flocks to fresh patches of grass and played on their flutes. The ancient cisterns were thronged by the women who came to draw water or to sit in the sun and sew. The broad fields, an orchard on the hill, and a reported 600

s is the last of eight articles written by Wiencke from Palestine where he nt the winter. He has now returned his work as an editor on the staff of ULC Board of Parish Education. Still be published are two articles written Egypt during Dr. Wiencke's return rney.

ns round about are evidence that a had prospered long ago, more so it does today.

s not hard to roll back the centuries ebrew times—even before shepherd s took on other odd jobs to eke out ing. Suddenly there would be a wailing from the village. News d pass rapidly from field to field that old grandfather had died. Perhaps ncestor of the prophet Amos.

adition governed everything that d be done. The men would come om the fields. Relatives would lay he body, and the women were busy eir kitchens. Emotions were freely asily expressed, for the Hebrews did nare our inhibitions.

tt in our field, the men pulled the s away from the cave. From the e on the hill one could see them at . This was the family cave, like ham's at Machpelah, not far to the west near Hebron. Youngsters ed awestruck, for it was no light to enter the sacred burial cave e the dead lay in mysterious gloom. ing a lamp filled with olive oil, the an ventured down the stone steps, dropped five feet lower to the dark floor.

We do not know what the funeral rites were or what dirges were chanted. But the village wanted to do what was right for the old man. They passed down jars of his favorite food, bowls to eat from, and cups for drinking, along with a generous reserve supply for the after world. Along with these went more lamps and juglets of perfumed oil. These black, round-bellied juglets were like the one Samuel used to anoint David king in Bethlehem—within sight of our burial cave hill. Or Samuel may have used a fine decanter imported from Cyprus like some we found at Tekoa.

And with the burial went a pottery figure of a dog or horse. Was this a toy for a child's burial, or was it an image with magical powers over flocks and herds? Archaeologists are undecided, but some incline to the former view. In our cave we found none of the Canaanite child-birth figurines so common in other Hebrew tombs to the north. And there were no names inscribed, because the Hebrews did not yet mark their tombs with family or personal names.

Then the stone slab would be dragged over the cave's mouth. The villagers returned to Tekoa and those who touched the dead had to observe the ceremonial rites of cleansing. According to the customs of the centuries, the family observed the period of mourning. Though the Old Testament indicates the absence of a hope of a real life beyond the grave, the Hebrew burial caves testify that the common folk (like all peoples of ancient times) did believe in some kind of existence beyond the gates of Sheol and death's door.

There is never too much skepticism in the world, but always too little—and often too late. Religion suffers not from an intelligent skepticism, but from the lack of it.

—David Wesley Soper in *Epistle to the Skeptics* (Association Press)

THE WHITE PASTOR OF A NEGRO LUTHERAN CONGREGATION IN THE DEEP SOUTH FINDS THAT A CHRISTIAN STAND ON RACE RELATIONS IS ALMOST LIKE PUTTING ONE'S HEAD

INTO THE LION'S MOUTH

By ROBERT S. GRAETZ

HAVE YOU EVER WATCHED the lion-tamer at a circus? He holds his spectators spellbound as he puts his wild beasts through their paces. Cartoonists love to portray the lion-tamer at work, especially in that remarkable feat of putting his head into the mouth of a lion.

I am a white pastor of almost all-Negro Trinity Lutheran Church in the deep South city of Montgomery, Alabama. During the last several months I have taken an active role in a protest movement of the Negroes of Montgomery against the abusive treatment and unfair seating policy of the local bus company. (Not, however, against the institution of segregation, as many hasty observers have concluded.)

As one of the few whites who have dared to take a public stand in favor of the Negroes, I have been singled out for abusive treatment by many white people, and for praise by others. Were it not for the protecting hand of God, the lives of my wife, my children and myself would likely be in grave danger. Truly we feel a kinship with the man at the circus. Our heads are in the lion's mouth.

WE ARE NOT the only ones so situated. Many others have made, and are still making, much bolder confessions while in "enemy" territory. Some of them, especially ministers, have been driven out. A few have paid the supreme price of their lives. Others have been forced to back down, for reasons good or bad. But we know that more Christian men will rise up to take their places and to continue the struggle. To those who are now looking into the mouth of the lion and to those who some day will be, these five simple rules are directed.

(1) *Don't approach the lion too quickly.* There are several reasons for this. Lions startle easily. And they react violently to the too rapid approach of a stranger. We found this out the hard way. It was only last June that we arrived in Montgomery, to move into the newly built parsonage of Trinity Lutheran Church. We came with the idea of serving a mission congregation and bringing the gospel to souls within our reach. Scarcely five months had gone by, however, before the bus protest began. Immediately we were faced with the challenge to show concern for the physical welfare of our people as well as their spiritual welfare. My answer was simple, as I expressed it to one of our church officials: "I cannot minister to souls alone. My people also have bodies."

To the lion I was too much a stranger. Though I was born and reared in West

The Rev. Mr. Graetz is the white pastor of a Negro congregation of the American Lutheran Church in Montgomery, Ala., who has taken a leading role in a Negro boycott of the city's bus system because of what he describes as "the abusive treatment and unfair seating policy of the bus company."

a, now I became a "Northern agi-
r" or a "Yankee carpetbagger." But
lions can be short-sighted. A Negro
ster who has lived in Montgomery
several years spent the first part of
life just across the county line, about
y miles away. Every time trouble
ks out, he is branded an outside
ator.

2) *Treat the lion gently and lovingly.*
s is the most difficult approach for the
to resist. For then he has no reason
e afraid of what you are about to do.
n said, "There is no fear in love; but
fect love casteth out fear." The Ne-
es of Montgomery have been conduct-
a real "love" campaign. Week after
k their ministers proclaim, "We must
our enemies. Don't ever let them
g you down so low that you will hate
n. We don't hate anyone. We don't
t to harm anyone. We only want a
dement of our just grievances. We
t what is rightfully ours."

nd the white leaders of Montgomery
at a loss. They do not know how to
t such a campaign. If we were to take
arms, they could defeat us in battle.
ve were to engage in full-scale econo-
warfare, they could starve us into
mission. But they know not how to
ond to the regular prayers that we
l up in their behalf.

3) *Remember that the lion will be*
e surprised than you are. It will be
e a shock to him to find suddenly
there is a head where his dinner
ht to be—so much so that he is not
ly to bite immediately. He will be too
bergasted. Much of the same reaction
been noticed in Montgomery. Peo-
scratch their heads and wonder what
"nigger-lovin' white preacher" is up
They suspect that I may be a Com-

munist worker, or an organizer for the National Association for the Advancement of Colored People, or even that the church sent me to Montgomery to stir up racial tension.

When the sheriff picked me up last December for hauling maids to work, and detained me in his office for questioning, he first made a phone call. His part of the conversation sounded something like this: "Hello, this is — —. I've got a man in here who was hauling niggers . . . Yes, but this is a white man . . ."

(4) *Remember also that the lion does not like to be disturbed.* A lion is a creature of habits. Not his own habits, but his grandfather's and great-grandfather's. The way he lives is the only way

of life. And this in itself is not necessarily wrong. A lion, or any other creature has the right to live his personal life as he sees fit, so long as he does not interfere with the right of others to do the same. But the lion is not content to stop with the ordering of his own personal life. It is most distressing to him if another lion does not agree with him and wants to live his life differently.

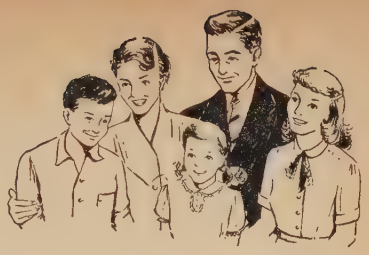
Furthermore, he is equally distressed when it is apparent that the thoughts and words of another lion do not agree with the established patterns of thinking and speaking. The result of such cultural thought control is easily recognizable in our own community. We know of many very fine men and women who have indicated privately that they are in accord with what we are doing and saying. They know, however, that if they were to make those feelings public, they would be likely to suffer, both economically and socially. It requires more than ordinary courage for a man to stand on his convictions in the face of this kind of overwhelming pressure.

(5) *Above all, don't turn around and run.* Remain where you are and quietly but firmly face the lion square in the tonsils. As long as you do, he will at least respect you for your perseverance and sincerity. But if you begin to back away in fear, or to run, then the lion knows that he has defeated you. And you will be indeed fortunate to escape in one piece. A few weeks ago, the rumors were flying thick and fast. Some said that I had been driven out of town, in various states of attire; others that we were voluntarily moving to a new location. Obviously the rumors were nothing more than wishful thinking on the part of those who started them. Last week we had a large section of our back and side yard plowed up for a garden. Part of it is already planted. We intend to be here to harvest not only our garden, but also the fields which our Lord had in mind when he said, "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

No Christian would doubt the sincerity and seriousness of Christ's command to his church, to make disciples of all nations. Yet how easy it is to send missionaries all over the globe and to overlook the large masses of people on our doorsteps who also need the gospel.

A Lutheran congregation in Florida takes great pride in its support of mission work in Africa. Yet their constitution forbids Negroes from ever taking part in their Christian fellowship. Another Lutheran congregation in California noted that Negro families had moved to within a few doors of the church. They solved their "problem" by mothering a mission for Negroes just a few blocks away, so that there should be no reason for the Negro families to want to join the mother congregation.

Christ said, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged." We recognize that we have real problems in race relations in the South. But these problems are not confined to the South. It is the responsibility of every Christian, particularly of every Lutheran Christian, to work in his own congregation and in his own community toward finding adequate solutions for the problems that we face. We need your support. We need your prayers. But we also need your example, as a living demonstration that Christian love can bridge the chasm that separates one race from another and man from his fellow man.



House Cleaners at Work

IRS. SCHMIDT planted her hands on ample hips and surveyed the gleam- apartment with satisfaction. "Really s look nice, doesn't it?"

Wonderful!" Mrs. McIvor agreed, her lly careful hairdo definitely awry. started to sit down on the freshly covered easy chair, thought better of nd dropped onto the straight walnut r near the door. "It looks wonderful you girls have been wonderful to d so much time here."

WALKED OVER to the windows. no'd have thought they could shine that? I feel like a genius when I fin- a big job like that. And I do like e drapes Eloise gave us."

After I said I'd be chairman and help hings ready for the new refugee fam- Mrs. McIvor laughed, "the whole g seemed like a big job. I surely wor- about it at first."

Silly girl!" Mrs. Schmidt is about the person in the congregation who ld think of calling Mrs. McIvor a She is much too dignified for the of us to take any liberties. But, Mrs. midt—well, she seems to mother ybody. "Silly, silly girl," she re- ed. "Haven't you learned yet that n there is a real Christian job to be . God will see that it gets done some- ."

ATHY MATTEO turned from the mir- where she was applying lipstick, to in the rather cynical way she has pted lately, "By hook or by crook?"

Mrs. Schmidt never blinked an eye. "By Christian people who want to show their love for him and for their fellowmen. We all have other things we could have been doing, but we all know what we think is more important. You, too, Kathy. You may try to hide it, but you can't fool the people who know you as well as we do."

"If you really knew me . . . Goodness, we're talking a lot of nonsense, aren't we?" She shoved her lipstick into her handbag. "Now, I must rush or I won't be there when Donna comes home."

"Wait a minute. I'll drop you off," I suggested, "although you make me look like a piker. I let my youngsters stay at school for lunch."

"You know your own children best. Each mother does. I know that Donna needs to come home regularly and find me there." Her voice tightened up in a funny sort of way. "I'm going to be there because I know she needs me, even if she doesn't know it herself. She'll never blame me when she's grown-up for put- ting other things first."

WHAT SHE SAID was such an obvious slam at my way of doing things that I looked at Mrs. Schmidt to see whether she thought it was funny. She was look- ing at Kathy with love and pity in her face and suddenly I realized that the slam at me was not the important thing. Funny or irritating, it wasn't important. Mrs. Schmidt was seeing beneath the surface of Kathy's remarks. Her concern was

for Kathy—a rather troublesome concern, apparently.

"Come on," I said. "I'll have you home in a jiffy."

"See you at the church," Mrs. McIvor reminded me. "We're going home to get dressed now."

"I may be late for lunch, but I'll be there for the panel discussion," I promised. "Can I pick you up, Kathy?"

"Thanks, I've done my good deed for one day." Then as we went downstairs, she turned, one hand on the railing. "As a matter of fact, I couldn't care less. Why should I be interested in a discussion of a topic like that? 'Sons for the Ministry.' Really!"

I COUNTED TEN. The count took us out the door and nearly to the car. There I tried keeping things light. "Hop aboard, madam. Oh, wait. Mind if I slide through? The traffic on this street scares me. Whoops! I should go on a diet!"

But my rider was not amused by my clowning. She came back to the program topic. "No, but honestly, Connie! Why should the people who have no sons be interested in hearing about other people's sons and the ministry?"

"Well," I answered, craning my neck to see whether there was anything coming as I pulled out into my lane, "you're interested in ministers, aren't you? We have to have them and they don't grow on trees."

"But if we haven't sons to send into the ministry, why should we care?" The same tense note was coming back into her voice.

"Oh, wait a minute! I think you and I have different ideas of what that topic means! Even before I hear what the people have to say, I could pretty well promise you no one's going to urge any individual mothers to send their individual sons into the ministry. I think they are talking about sons of the congregation."

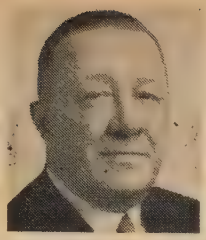
"Oh." We drove along in silence for a block or two. "Here we are. Thanks, Connie. And I don't want you to think I'm bitter about not having a son. The thing that bothered me about the topic was the idea that a mother can direct her child into exactly the profession she thinks best."

"I CAN'T IMAGINE that, in this day, can you? Here we are arguing the topic before either of us hears it discussed, but I've a pretty good idea we are going to hear things we need to hear about preparing young men for the ministry—ways the congregation can present the facts about—you know, why ministers are needed with the church growing the way it is—how God calls them, and things like that. Maybe they'll show what the church and home can do to help fellows think about the ministry instead of just shrugging it off as something not for them before they even know what's involved. Pastor Sym was telling us about how many older men were in the seminary with him. Some of them had just never thought about it when they were in high school or college. He doesn't want that to happen to the boys from our congregation." I was making a speech, but she asked for it.

"Anyhow, thanks for bringing me home, Connie." She was no longer hostile, but I couldn't say that she was exactly enthusiastic. She got out of the car with a quick little shrug.

I waved and drove off. I'd just have time to shower, dress and get to the church. I certainly hoped other people in the church didn't feel the way Kathy did. But of course, they didn't. Kathy was fighting some battle of her own. Maybe I'd find out some day what it was.

RSONAL
OBLEM
NIC



ARL S. RUDISILL

oking in church

UESTION: We belong to a small con-gation, and have been active in the ous organizations. The people are nice and we have enjoyed being them except for one thing. In every ting, except the church service, there much continuous smoking among men and women that it is annoying. smoke—sometimes as thick as a m cloud—irritates the vocal cords we start coughing.

people must smoke, why can't they until the end of the meeting, rather pollute the air for everyone all ugh a session of an hour or two? n we objected to the smog, some peo-felt that we considered smoking im-al, but that was not the case. It is oying, and at the same time dis-ectful to those who are sensitive, and erent toward him whom we serve.

re people such slaves to a habit that can't do without tobacco for an hour vo? Why do they feel that they have ht to puff strong smoke in the faces ther people? Is such an attitude in with what the church and its or-zations stand for? Smokers expect ance from all others—why don't they tice some of it for the comfort of rs?

EPLY: Smoking is a personal-social actice which yields satisfaction for me, and creates annoyance for others. s a nonsmoker I hold that people have a right to smoke if they so desire. But it would be courteous to refrain where it creates an unpleasant situation for others.

In church gatherings, or in other groups, we ought to be willing to give up some rights as a matter of refined Christian fellowship and promotion of harmony. It isn't always the best thing to insist on "rights"—it is sometimes more polite to forego our own desires for the sake of others' comfort and approval.

Could there not be a friendly discussion of the matter in various groups and an agreement on some compromise? Could there not be an understanding that smoking be confined to certain parts of the building, or postponed until the session is over—or at least until the social period?

Trouble

QUESTION: I have heard it said that one cannot develop the strongest character without passing through severe trouble, that nobility of character is in proportion to the depth of one's tragedies or suffering. Is this always the case?

REPLY: There is no basis for such a formula, though some of life's experiences seem to point in that direction. Many of history's most remarkable figures passed through deep sorrow, loss, disappointment, and trouble, but some others were singularly free from such difficulties. Such a rule is too simple for the measurement of life.

But we do need to learn what pleasantness and unpleasantness, sorrow and joy, success and failure, are. We must be ready for mighty effort when it is demanded, view difficulties philosophically, rise from defeat and fight on, and in all things recognize God and the need of his help.

Ethics and the Incarnation

Ethics. By Dietrich Bonhoeffer. Translated by Neville Horton Smith. Macmillan. 340 pages. $4.

The translation of Dietrich Bonhoeffer's *Ethics* brings to completion the all-too-small legacy of this most arresting contemporary of ours. His other books have already been reviewed in THE LUTHERAN: *The Cost of Discipleship* (Sept. 28, 1949), *Prisoner of God* (Aug. 4, 1954), and *Temptation* (March 30, 1954). Those who have already had some contact with his thought will want to read this longer discussion of topics which he treated briefly in his devotional writings.

The *Ethics* will be of interest to serious thinkers in our time of revolution in values. Those who take the various secular approaches to ethics will want to test the validity of their arguments against Bonhoeffer's criticisms. Those who take the Christian approach will want to see how he avoids falling into either the individualistic or the social interpretation — alternatives which seem so often to be the limit of possible choices for this approach. All who read the book will find passages which will bring them up short, give them new insights, and offer deeper understanding of what ethics can be.

The book is divided into two parts. In the first, the basic fact of the incarnation is established as the author's own approach to ethics. This is strongly set over against both the secular and the alternative Christian interpretations. The second part deals more sketchily—because the book was never finished—with the application of this interpretation to the various areas of church, family, state, economics, and culture. Those who come at ethics from the point of view of individualism will find themselves confronted by an entirely different starting point in Bonhoeffer's statement of the incarnation and its meaning for ethics.

N. E. RICHARDSON, JR.
Gettysburg College

The Commands to Christians

The Christian Imperative. By Max Warren. Scribner's. 144 pages. $3.

Describing "the Christian imperative" as "Go preach," "Go teach," "Go heal," and "Go baptize," Dr. Warren draws upon his biblical study and missionary experience to fill these four commands with fresh meaning for ministers today. The author first seeks what the Bible has to say about each "imperative" before applying it to modern life.

For example, in dealing with "go preach," he examines six Greek words commonly translated by the word, "preach." He shows that New Testament preaching involves "making oneself heard," "proclaiming everywhere," "advertising Christ," "arguing and pleading about the kingdom," "heralding the good news," and "bringing glad tidings." Starting with these, Dr. Warren asserts that preaching today is confronting men with Jesus Christ. "You and I cannot bring men to God by whistling to them at a distance," he says. "We have to go meet them, as God does . . ."

Fulfilling the imperative "go teach," Dr. Warren points out, is not so much sharing knowledge but sharing a "new perspective," not the creation of a literate people but a people educated to the ways of God in Jesus Christ, not just the making of a responsible individual but the birth of a new community.

The biblical idea of healing deals with the whole man, Dr. Warren points out. Since man's basic illness lies in being divided from God, healing and salvation are the restoration of man to this true harmony with God and thus with his world.

Dr. Warren sees baptism linked with the decisive act of God on Calvary by which the dominion of evil has been overcome. The imperative given to the church to "go baptize" lies in its mission to open the eyes

ne blind to God's victory, and to demonc by the life in the church the victory h is already won.

oncluding with the "how" of obedience, Warren points out that the Christian ches, teaches, heals, and baptizes not in compliance with an order but because ne love of him who gives the command. s application of these imperatives to life Africa today, Dr. Warren brings us new hts into the difficulties and the scope he Christian's task of obedience to his l. The speaker is so involved in the blems of missions to Africa that what as to say about "The Christian Imperas" has the imagination and authority of who knows something of the greatness difficulties of obeying Christ in a revonary age. FREDERICK G. GOTWALD

roton-on-Hudson, N. Y.

dies in the Parables

any Things in Parables. By Ronald S. Wal- Harper. 218 pages. $3.

ottish preachers have a notable reputa- for profundity of thought, and Dr. lace shares this distinction in his treatt of Jesus' parables. They are in exory sermonic form.

ne treatment is fresh and contemporary; larly, yet put into language any literate on can understand. The author inter- Scripture with Scripture, with Christ e center. Under Dr. Wallace's handling parables come alive. He preaches for fiction and surrender to Christ. "The ss, the place of forgiveness, is the place e all true and lasting devotion to Christ rn." While Dr. Wallace is a scholar, breathes throughout the book the comon of the parish pastor.

me questions might be raised. Is it corto say, "That money is usually an evil is freely admitted here by Jesus"? No g" can be either good or evil. It is put od or evil use. Can we say that Naa- upon his return to Syria, "believed mmon was an idol and that there was ne true God, the God of Israel," as n when he took back two mules' burden of Israel earth? Or was Naaman merely accepting the common gentile belief of gods being confined to physical boundaries?

Reading, Pa. W. R. SIEGART

Healing Message of the Gospel

How to Preach to People's Needs. By Edgar N. Jackson. Abingdon Press. 191 pages. $2.75.

This book is worth reading by any preacher who is sensitive to the emotional problems which face church people. There is earnest concern to point up not only things that particularly disturb and injure, but to suggest methods of approach which will bring healing.

This book is suggestive for anyone who desires to make use of mass therapy, which is, after all, one of the opportunities every preacher has in his pulpit. Mr. Jackson, a Methodist preacher, emphasizes the healing message of the gospel. He reveals a good grasp of the problems that are bothering many people.

After an introductory chapter on "Preaching the Healing Word," he devotes sixteen chapters to specific problems. He goes on to suggest helpful answers. A stimulating part of the book is the resumé of sermons found in each chapter. ERNEST C. FRENCH

Buffalo

Book Brevities

A Theological German Vocabulary. By Walter M. Moss. Macmillan. 148 pages. $2.50.

Words and phrases current in theological writing of the 19th and 20th centuries are defined briefly. In many cases, to illustrate the proper use of key words, a verse is given from the German Bible, along with the English translation in the Revised Standard Version. The main effort has been to list a large number of words rather than provide extended study of any of them.

Stories for Growing. By Alice Geer Kelsey. Abingdon. 126 pages. $2.

Smooth and attractive "story sermons," parables of present-day life which are useful in religious instruction of junior-age children.

OVERSEAS

Anglican Bishop Enthroned

THIS IS NOT a picture of a bishop leading a mob in attacking a church. It is the new bishop of London, Dr. Montgomery Campbell, knocking traditionally three times with his pastoral staff on the great west door of St. Paul's Cathedral, requesting admission for his enthronement.

Following this action the doors were flung open with a fanfare of trumpets equal to that given at the entrance of a king. The new bishop with his chaplains then moved in a solemn and colorful procession to the episcopal throne beside the high altar of the cathedral. In the procession were leaders of the Free Churches as well as the mayor of London.

THE CEREMONY of the enthronement was not conducted by the archbishop of Canterbury, as we Americans might expect, but by the archdeacon of Canterbury assisted by the dean of St. Paul's Cathedral. The word "enthronement" is used, since Dr. Montgomery Campbell was already a bishop, having been consecrated as bishop of Guildford some years ago.

He was chosen bishop of London by the prime minister, Sir Anthony Eden, after consultation with the archbishop of Canterbury.

The enthronement with its trumpets and pageantry was a medieval spectacle in some ways strange to the modern observer, but on the whole exceedingly impressive. Such a presentation did not seem out of place in a large cathedral like St. Paul's.

The oath of office was taken in Latin. Whenever reference to the bishop was made, his Christian name was used rather than his surname. For example, in one of the suffrages the dean prayed, "O Lord, save Thy servant, Henry, bishop of this diocese." Following the enthronement the ceremony closed with the vesper service of the Anglican Church.

THE SERMON was delivered by the dean of St. Paul's, the Very Reverend W. R. Matthews, D.D., instead of the newly enthroned bishop. Dr. Matthews took as his text Ephesians 4:1-6. He called attention to the difficult task of bringing the gospel of Jesus Christ to people in the cities. The Church of England is a church of the middle classes and is not reaching the working people. It should be the concern of all to find out why such a situation exists.

A second problem emphasized by Dr. Matthews was the disunity of the church. Much progress had been made in this area, but the churches have still a long way to go. He said, "If all the energy we use in debating one another were devoted to winning souls for Christ, our work would be much more effective." In order that the church may carry out its task, it must have the support and prayers of all the clergy and laity.

The service closed with the familiar Lutheran hymn, "Now thank we all our God." Following this the bishop and his clergy retired into one of the minor chapels of St. Paul's where all the employees of the cathedral, namely, the canons, prebendaries, minor canons, organists, vicars choral, vergers, bell ringers, rural deans and proctors promised canonical obedience to the bishop. The offering taken as the people left the church was given to the diocesan ordination candidates' fund.

—DAVID L. OSTERGREN

LETTERS

ssions and Social Security

write at the request of the Mohawk
y Lutheran Ministers' Association of
h I am secretary. A member of our
ciation wrote recently to the Board of
ions of the United Lutheran Church in
rica regarding the pension program,
he soon intends to retire. In reply he
informed that the report of a Special
ions Committee anticipates a total
mum retirement pension of $1,500, in-
ng the pensions from the Non-Contribu-
Pension Plan, the Contributory Pen-
Plan (which would include any addi-
l build-up from the apportionment re-
s of the church) and Social Security
fits.

was told that if he anticipates $900 a
from Social Security, he could expect a
mum of $600 from the entire pension
of the church, to bring the total retire-
pension to $1,500.

e in the Mohawk Valley Lutheran Min-
' Association feel that such a recom-
dation on the part of the Special Pen-
Committee is completely out of faith
not in keeping with the way a church
d act. We learned that this recom-
dation was approved by the Executive
d of the church, and that the matter will
up at the Harrisburg convention of
ULCA this year. We think that every
r and every interested layman in the
h should know of this action so con-
ces and synods could discuss and act
the proposed recommendations. We
he matter is very serious and merits
attention.

uch was argued about the problem of
ation of church and state when the
ion of social security for pastors came
Now it seems as if all this has been
tten. When a pastor elects to come
social security, we feel that this is his
business by his own choice, since he must also pay the entire amount of the tax for this purpose. We do not feel that the Pension Board or the ULCA should use the government's offer of social security assistance to a pastor as a means for lowering the amount of pensions he receives from any pension plan in the church.

(Rev.) W. Walter Betz
Johnstown, N. Y.

Pensions paid according to the contributory plan will not be affected by the action proposed at the Harrisburg convention. These pensions are figured on the basis of total accumulation an enrolled pastor has in the fund at the time of retirement. Since this plan has been in effect only since 1945, accumulations of most pastors in this fund are not yet substantial.

Social security benefits for those enrolled under the U.S. government pension plan would not be affected by action taken by a convention of the church.

The part of the total plan which may be affected by action at Harrisburg is additions to pensions provided through contributions from the church budget, financed by apportionment receipts. The ULCA appropriated $640,000 for pensions last year, of its total apportionment receipts of $5,962,700, and this year is appropriating $751,613. These sums are intended to guarantee that pastors retiring as members of the contributory plan will be assured a total pension of $900 (in 1956 and '57, $1,000).

Providing this sum for pensions, and therefore withholding it from other urgent work of the church, is expensive. It is obvious that the Special Pensions Committee believes that since pastors may now qualify for social security the amount provided for pensions from the benevolence income of the church may be reduced. The goal would be to guarantee that the total pension received by a pastor from all sources would be at least $1,500—half again as much as at present. Pastors who have large accumulations in the contributory plan, and who are also enrolled in social security, might receive considerably more than $1,500. (Ed.)

Mission to Occupy Home on Atlantic Beach

By MARSHALL F. MAUNEY

Church by the sea for young Virginia congregation

IN OCTOBER, members of a young mission church, Good Shepherd at Virginia Beach, will hear music and liturgy at Sunday services accompanied by the steady roll of waves breaking on the beach. Outside the church, a stone's throw ahead, they will behold the spectacle of the Atlantic.

The congregation recently purchased the ocean-side building now known as Galilee Episcopal Church. It was purchased along with a parish house and other buildings for $55,000.

The church seats 250; the parish house can accommodate an equal number in Sunday school. The site covers 100 feet of ocean frontage.

When the congregation moves into its new home in October, it will mark the second anniversary of Lutheran work at Virginia Beach. First surveying began in October 1954 with the arrival of Mission Developer John D. Keister.

Rapid growth led to organization in February 1955, with a baptized membership of 160, largest mission church to be organized in the Virginia Synod. The congregation now has 233 baptized members.

Pastor Keister began his ministry at Virginia Beach. He is a graduate of Philadelphia Seminary, and had just returned from post-graduate studies at the University of Edinburgh when he received his call.

Says Pastor Keister: "The future of our work is bright with promise. Seldom is a congregation blessed with a house of worship so filled with the grandeur and beauty of God's creation."

HAWAII

Honolulu Lutherans Build Second Church School Unit

By CLARICE ALLPORT

HONOLULU—Groundbreaking ceremonies for the second unit of St. Paul's Church and Day School, located in the Kaimuki district of Honolulu, were held March 11. The sermon was delivered by the Rev. (Col.) J. H. August Borleis, Chief of Chaplains at the U.S. Army Hawaiian base.

Officers of the various organizations of

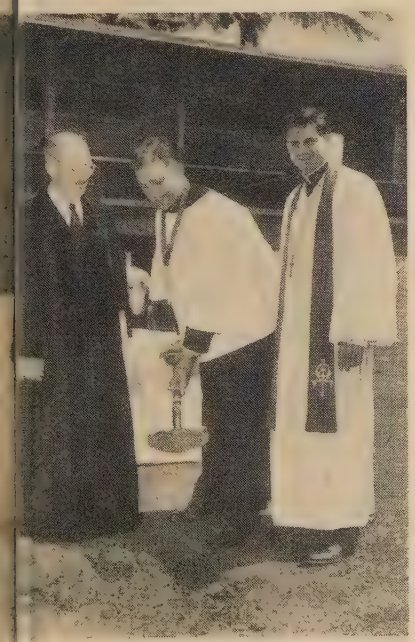
hurch, day school, and Japanese lan- school participated, as did Mr. Walde- Bechert, representing the Lutheran h of Honolulu; Harry Heffrin of Cal- Lutheran Church; Russell Fehr of St. s; the Rev. Darrell Kenny of the th Day Adventist Church; and Presi- Thomas C. Major of the Honolulu cil of Churches.

e second unit will consist of four addi- classrooms and principal's office. The Ernest Vetter is pastor and Mrs. Anita tman, principal.

ss. Herbert Ruiz of Pearl Harbor Lu- n Church represented the Hawaii Con- ce Women's Missionary Society at the c Southwest convention April 10-12 n Diego, Calif.

e Hawaii Conference Luther Leaguers ned in Honolulu April 5-7. Among the ers were Pastors Ernest Vetter, Gene ler and Glen Balsley.

ss Patricia Pak, conference president, has recently been released from Mahalona Hospital on Kauai, where she had been hospitalized for the past six months. Patricia, who attended the 1955 Luther League convention, will report on her experiences at the meeting.



nd breaking for second unit of St. Paul's chool in Honolulu are Pastors Borleis, as Major, and Ernest Vetter of St. Paul's

ILLINOIS

Congregations Spring Up In New Development Areas

By JOHN E. COOPERRIDER

CHICAGO—Two congregations were organized by the Illinois Synod on Palm Sunday—Christ the King Church in Ferguson, Mo., with 154 baptized members, and Gloria Dei Church in Northbrook, Ill., with 117 baptized members on its roll. A third mission was established in Decatur, April 8.

The Ferguson mission, organized by the Rev. Carroll L. Charles, synodical mission pastor for the central and southern conferences, is located in an area in which 6,000 new housing units are to be constructed before the end of the year.

Northbrook, where the Rev. George H. Hoog, synodical mission pastor for northern and Chicago conferences, served as mission organizer, is a suburb north of Chicago, which has been growing at the rate of one-and-a-half families every day.

The Rev. A. Howard Weeg, evangelism secretary of the Illinois Synod, who spoke at the organization service for Christ the King Church, reported that the spirit of the new group is marvelous.

"Eighty-six per cent of the male membership of the church are college graduates," he said, "most of them working for the nearby MacDonald Aircraft Corporation as engineers."

Pastor Weeg has also helped the new mission to start a year-round program of evangelism. Fourteen couples are already spending two nights every month making visits in the community. As a result of their calls, 23 persons promised to attend the pastor's class, 30 others to attend services.

ILLINOIS . . .

SURVEY WORK for the Ferguson mission began Oct. 1. Services and Sunday school started in November. Of the 154 baptized members, 88 are adults, and 125 children are enrolled in Sunday school.

The Rev. Frank L. Kirchner, southern conference president, spoke at the installation of councilmen on Palm Sunday.

Survey work in Northbrook was completed in December. Services and Sunday school began in January. At the first congregational meeting on March 18 nine councilmen were elected, and a $10,000 budget authorized. Of 117 baptized members received, 71 are adults.

BISHOP HANNS LILJE, president of the Lutheran World Federation, gave seven addresses during a two-day visit to Evanston, early in March.

Speaking to seminary students, he called for co-operation among all Christians, but defended the divisions among them. "There may be situations in which it is sinful not to go our separate ways," he said.

Christianity faces three great problems, he said: The need to clarify the task of the missionary work of the church; meeting the arguments of worldliness; and the tendency of theologians to talk too much to themselves.

Fires swept through two parish houses belonging to congregations of the Illinois Synod recently: St. Paul's Church, Evanston, suffered an estimated damage of $25,000. Trinity Church, Olney, lost $10,000.

Synod President Harmon J. McGuire spoke at rededication services for First Church, Mt. Carroll, the Rev. Edward A. Kreppert pastor. The church had done extensive renovating.

The Rev. Harry J. Nuudi, editor of the National Lutheran Council church paper for Estonian DPs, *Usa Sona*, has become pastor of a Virgin Island parish to which he was called by the Board of American Missions.

NEW MISSION FIELDS

Lutheran services have recently been started in the following areas, the Board of American Missions reports. People living in or moving to these areas should be urged to look up the new ULCA group. Mission developers identified below can be reached by telephone. Local newspapers may carry further information.

CALIFORNIA: Pacoima, within the city limits of Los Angeles, near San Fernando. (The Rev. Oscar K. Knight)

COLORADO: Durango (The Rev. Leroy J. Dobbe)

FLORIDA: Sebring (The Rev. Charles F. Steck, Jr.)

KANSAS: Kansas City, west part (The Rev. Frederick J. Juilfs)

MARYLAND: Silver Spring, Aspen Hills section (served by Dr. Walter B. Freed and the Rev. Donald G. Marz of Luther Place Church, Washington)

OHIO: Bedford (The Rev. Edward L. Gard) Strongsville (Mr. Dwight P. Bair)

TENNESSEE: South Knoxville (The Rev. Gerald G. North)

TEXAS: Snyder (The Rev. Paul E. Janson)

NORTH CAROLINA

Mission Development Goal Well Within Sight in Synod

By FRANK K. EFIRD

SALISBURY — Home mission plans are bursting out all over in North Carolina with the coming of spring. Synod President F. L. Conrad has said that five new missions should be organized every year in North Carolina for the next ten years. The synod is well on the way to starting five in 1956.

On Easter, Holy Trinity Church was organized at Reidsville. Work began in this area about a year ago. Fifty charter members were secured and prospects are excellent. The Rev. J. L. Peeler is the mission organizer.

Work will begin in the Crab Orchard section of Charlotte June 1. William Smith, who graduates from Southern Seminary in May, will be mission developer. A Chicago

PRESIDENTIAL CONCLAVE AT WITTENBERG COLLEGE

ministrative problems faced by ULC schools of theological education were discussed by the nest school executives of the church at a conference held at Wittenberg's Hamma Divinity ool. Lining up next to Dr. Clarence C. Stoughton, president of Wittenberg and Hamma, and mma's Dean E. E. Flack (from left, front row) are Dr. Jonas H. Dressler, president of Northwest inary; Dr. H. H. Bagger, president of Philadelphia Seminary and chairman of group; Dr. A. R. ntz, former president of Gettysburg Seminary; Dr. Gould Wickey, executive secretary of the C board of higher education. Second row, from left, are Dr. Armin G. Weng, president of cago Seminary; Dr. Charles B. Foelsch, president of Pacific Seminary; and Dr. E. B. Keisler, sident of Central Seminary. Topics discussed ranged from changes in curriculum, organization a graduate school of theology, to standards of admission and graduation, need and supply of for the ministry of the church, institutes on preaching, and tuition rates in theological schools.

inary graduate, Brady Faggart, will be- work in the Viewmont section of Hick- on the same day.

ynod Secretary Wilford Lyerly will leave ssiah Church, Salisbury, to organize a gregation in the Con-Oak area of Wins- -Salem, June 1. Augsburg Church, nston-Salem, has already contributed 000 toward this effort.

eminary students will be dispatched to Conover, Greenville, Elkin, and Mt. Airy this summer to make surveys.

A BUILDING BOOM has marked the progress of North Carolina Lutherans during the past seven years. They built 43 churches, 62 educational buildings or parish houses, and 53 parsonages. All but 31 of the 170 congregations conducted building programs during the seven-year period.

Total cost of these buildings has been es-

NORTH CAROLINA . . .

timated at $12 million. The amount needed for buildings in 12 mission fields is estimated at $600,000.

At the middle of February over 250 had registered for Lutheridge, the southern Lutheran assembly ground at Arden, N. C. A full program is carried out for all ages, including a School of Music Aug. 26-Sept. 1. June 4-8 has been set aside for high school graduates expecting to enter college this fall. Director of Lutheridge is Dr. J. Lewis Thornburg.

THE SYNOD is getting ready for a stewardship push. Chester Myrom of the LLM stewardship office presented the sector program to five groups of pastors March 12-16. Zeb Trexler will do the same for councilmen May 6-13.

The Rev. Stafford L. Swing became editor of *The North Carolina Lutheran* in March. He succeeds the Rev. Charles Wessinger, new pastor at St. Andrew's, Charleston.

The synod's executive committee recently appointed three trustees for the Michael Peeler Fund. They are: Harry Isenhour and the Rev. Frank K. Efird, Salisbury, and Jake Fisher, Granite Quarry. The fund was established by the late Michael Peeler. Settlement of his estate will bring over half a million dollars into the fund.

A full congregation greeted Dr. W. B. Aull at St. Paul's Church near Statesville on March 18. The congregation was celebrating his 86th birthday. Six years ago Dr. Aull came out of retirement to become St. Paul's pastor. He has led it to new heights in membership and activity. A new educational building has been named in his honor.

Dr. F. L. Conrad dedicated the new $52,000 educational building of Bethlehem Church, Hickory, March 11. The Rev. Everett Dasher is pastor.

SPOTLIGHT ON HOME MISSIONS

IDAHO: First ULCA church cornerstone in the state was laid in December by Good Shepherd Church, Pocatello. The five-year-old mission expects to worship in its new building this month.

NEW JERSEY: One mission helped another when Reformation Church, Long Branch, got a gift of 16 pews from Christ Church, Wantagh, New York.

ONTARIO: A child born in Germany of parents who came from Poland and Esthonia was baptized at St. John's Church, Aylmer, by Pastor F. W. Haak. Sponsors were Lithuanian.

TENNESSEE: Pastor Henry C. Castor heard an eight-year-old small fry say to a pal, "There's the pastor. He goes to my church."

INDIANA: When St. Andrew's Church, Speedway, became self-supporting as to salary at the close of 1955, all members of the congregation signed a letter of appreciation to the Board of American Missions, the Indiana Synod and the United Lutheran Church Women for aid given during fourteen years of mission status.

OREGON: Prized addition to the clerical equipment of Pastor Howard D. Baumgart at Willamina is a 1948-vintage army Jeep which he has named "Willy." The Jeep is "indispensable for a modern circuit rider," Pastor Baumgart says.

MONTANA: Members of United Church, Butte, dug down deep in preparation for a state convention of United Lutheran Church Women. Volunteer workers excavated a big area under the house-chapel, made it into a kitchen.

ILLINOIS: After a chimney fire last summer had damaged St. James' Church, Chicago, members relined the chimney with clay tile, replaced electric wiring and retinned the roof, Pastor Robbin W. Skyles reports. Next need may be stronger locks on the doors. Burglars recently entered the building, made off with a typewriter, mimeograph, adding machine, amplifier and other items valued at $1,100.

omplete Statistical Data Indicate Synod's Strength

By E. RUDOLPH WALBORN

COLUMBUS—When Dorner L. Keyser, tistician for the Synod of Ohio since 1934, shed totaling the 1955 statistics for the nd time it was a "first" and "last" for him. ft was the first time that every congrega- n had reported its up-to-date statistics the synod so that there was no need for n to indicate "figures taken from previous ars." Laymen signed reports from vacant ngregations.

ft was the last time Mr. Keyser will make calculations, since future figures will gathered under a reorganization plan by synod's director of stewardship and con- gational life, Leo F. Schwerin.

Mr. Keyser has served the synod as an cer longer than any other individual. His decessor, the late Amor W. Ulrici, was tistician from 1920 to 1933.

Figures showed that 5,259 baptized mem- s had been added to the synod. Total s 156,416 on Dec. 31, 1955.

Members gave $6,982,663 for all causes, increase of $1,205,713. Apportioned nevolence increased $66,768, to $817,350, but unapportioned benevolence swelled by $361,375 to $785,471. ($332,327 of this came from Mr. and Mrs. Harold O. Thomas' gift to Wittenberg College made through Trinity Church, Canton.)

Per capita contributions, based on communing membership and not including the Thomas gift, went up $7.91 to $66.81, and benevolence increased 75 cents to $15.78, a total of $82.59.

With almost 10 per cent increase, church valuation mounted to $32,182,140, $22,694,- 359 of which is represented by church buildings.

There are 59,231 enrolled in the 288 Sunday schools of the synod, one for every congregation.

Ohio congregations have 53 students in Lutheran seminaries, two in deaconess motherhouse, preparing for full-time Christian service.

FIRST CHURCH, Shelby, D. Bruce Young pastor, has been conducting a $225,000 campaign to provide a 40 per cent expansion. Mr. Ira Angstadt of the Lutheran Laymen's

urch Banned om Mansion?

KNS of Our Saviour urch, Dayton, to buy coom mansion on 4½ es of ground recently ded to the Miami ey Hospital have run stiff opposition from dents who claim that sale violates zoning restricting the area esidences only. Case scheduled for court ring in mid-April.

OHIO . . .

Movement directed the campaign. Completion of the building project is scheduled for 1959, First Church's 100th anniversary year.

Westwood Church, Dayton, Carl Coad and Arthur H. Fabian pastors, occupied its new $300,000 church building in February, although work is not completed, and dedication will be delayed until May. The old church building and chapels in use since 1920 had been sold to another church group.

CORNERSTONE of the $120,000 parish education unit at St. Mark's, Fairborn, John H. Meister pastor, was laid Feb. 12. Completion is expected by midsummer. Conference President Willard H. Borchers spoke.

Zion Church, Doylestown, broke ground on March 11 for a two-floor educational building. Since 1867 the congregation has had a one-room building and rented a hall for social occasions. Central Conference President Edward A. Barry and former Pastor John R. Long assisted Pastor David F. Tate in the groundbreaking.

First Church, Bellefontaine, and Pastor Olen A. Peters, broke ground on March 18 for a $135,000 youth building to be known as the Dr. Charles E. Rice Hall, in memory of the congregation's pastor from 1908 to 1938. The congregation has $90,000 in hand from a campaign started in 1953.

Fourth Church, Springfield, Dana A. Johnson pastor, has approved a $140,000 improvement program.

PENNSYLVANIA

Media Home Offers Help to Convalescent Women

By CARL W. WEBER

PHILADELPHIA — Dedication of Bethesda House in Media last month marked the beginning of operations of the "convalescent home for Protestant working women."

The home, under administration of Nurse Pauline F. Kohlhas, affords service for convalescent, post-operative and post-orthopaedic, patients. It has room for 22 guests.

Admissions are granted on the basis of need. Patients are referred to the home by physicians and hospitals. Average stay is three months, but when further care is needed and can be supplied by the home, extensions are granted.

Established by the Board of Inner Missions of the Pennsylvania Ministerium, Bethesda House might well become the first unit in a larger project, according to the board's executive secretary, Dr. Gustavus H. Bechtold. Need for a home to care for permanently disabled patients, both men and women, is acute, Dr. Bechtold believes, and provisions to supply this service may be planned in the future as an extension of services rendered by Bethesda House today.

BETHESDA HOME

Ministerium President Charles M. Cooper icated the home March 17. Assisting e President Raymond J. Heckman of Board of Inner Missions, President G. vard Knapp of the Philadelphia Confer-e, and President Paul J. Henry of the ristown Conference.

The Philadelphia Conference Luther gue will hold its spring convention May 6 St. Stephen's Church, Wilmington, Del. aker will be the Rev. F. Leslie Conrad, executive secretary of the Luther League America.

The spring meeting of the United Lu-an Church Women of the Philadelphia ference is scheduled for May 3, at St. l's Church, Ardmore. Speakers will be Barbara DeRemer, on furlough from a, and the Rev. Joseph H. Deibert on ough from Argentina.

The Lutheran Ministerial Association of Philadelphia and vicinity will meet at Pilgrim Church, Cheltenham, on May 1. Speakers will be the Rev. Osgood Bertram and the Rev. Walter A. Meier, Jr., pastors of the Lutheran Church—Missouri Synod. Their topic will be "How the ULCA Looks to Us."

LUTHERAN HOME for Orphans and Aged Germantown will hold its youth rally on 12. The program will include a hymn , tour of the home and discussion of tions presented by the young people.

The Experience of Growing Older" was ented in a series of four lectures on ntology in April at the House of Colo-l Dames in the interest of the Lutheran ne at Germantown.

endance Gains Attributed Success of Evangelism Drive

By ARTHUR S. FOLLETT

OTTSVILLE—Larger attendance at Lenten ces in the Pottsville Conference was ted to the recent evangelism mission. stors reported a noticeable increase in tical classes and adult preparatory s. They ascribed the large number of former members reaffirming their faith to the success of lay visitations.

TRINITY CHURCH, Pottsville, received 136 new members on Palm Sunday. The Rev. Maynard C. Hallock said the reception of 89 adults was "the direct result of the splendid work by our visitors." Confirmed were 47 young people. Trinity's congregation is the largest of the Pottsville Conference.

At English Church, Pottsville, the Rev. William M. Schwartz pastor, the Luther League held an Easter dawn communion breakfast. Their guests were 18 catechumens.

After showing a 30 per cent increase in church attendance during February and March, St. Paul's, Orwigsburg, rounded out its Lenten program by accepting 50 new members. St. Paul's attendance has averaged over 300 since completion of the mission. The Rev. William H. Marburger is pastor.

In the smaller parishes of the northern section of the county the Rev. Walter Guigley, St. John's, Ringtown, reported similar progress. He received 20 new members at his Ringtown charge, four at St. John's, Brandonville. There was an average of eight new members among three other smaller parishes in that area—St. James', Ashland; St. Peter's, Lavelle; and Emanuel, Nuremberg.

THE REV. STERLING F. BASHORE, Pottsville, prepared five catechetical classes for confirmation. In addition to his two charges, Friedens, Llewellyn, and Mt. Zion, Zions Grove, he instructed classes at St. John's, Auburn; St. Mark's, Summit Station; and Zion Lutheran, Tamaqua.

Follow-up of the Pottsville evangelism mission was held at Trinity, Pottsville, April 16. Pastors and lay chairmen were addressed by the Rev. E. Dale Click, associate director of evangelism; Dr. Charles M. Cooper, president of the Ministerium; and the Rev. Harold E. Artz, Quakertown, chairman of synod's evangelism committee.

LIGHTNING struck the steeple of St. Paul's Church, Orwigsburg, on March 16, causing $1,200 damage. The congregation is making plans for increasing Sunday school space.

TWO NEW church buildings are to be

PA.: POTTSVILLE . . .

dedicated this spring. St. John's, Tamaqua, will have a new parish and educational building ready late in April. The Rev. Charles A. Mathias reports the building will be headquarters for the 1956 convention of the Luther League of the Ministerium.

One of the county's oldest congregations, St. Peter's, Pine Grove, the Rev. John E. Youse pastor, will have a parish school building ready for occupancy shortly. A church building will be dedicated later. First congregation of "The Old Church" met in a log schoolhouse in 1771.

Berks County Heavily Hit By Severe Storm, Snow

By W. R. SIEGART

READING — Bombs, earthquake, or the world's end flashed through the minds of people as a freak storm hit this area March 16. While snow was falling, five bolts of lightning shattered the peace of the county, balls of fire appeared here and there, buildings shook, windows were shattered, every telephone rang, and many people began to pray.

Clouds were 3,000 to 4,000 feet high and both concussion and lightning did much damage. Wires were burned in several places. Some pastors had no telephone service for four or more days.

Dr. C. K. Kistler, 83, retired chief of cardiology at St. Joseph's Hospital and a frequent delegate to Pennsylvania Ministerium meetings, recently underwent four serious operations.

After returning home he told his pastor, the Rev. Arthur H. Naugle of St. James' Church, Reading: "Pastor, all the physicians did their best, but the Great Physician did more. Prayer, especially your prayers, did much for me. After all we can do, it is God who heals."

OVER 600 attended the pre-confirmation rally in St. Luke's Church, Reading. The Rev. John L. Long of the Maxatawny-Lyons Parish preached. About the same number were confirmed in various city and county churches Palm Sunday. Others will be confirmed on Pentecost.

HARD AT WORK in breaking ground for $350,000 Calvary Church in Laureldale, Pa., are Pastor Mark Trexler and George Reitz, vice president of Reading Conference congregation.

Largest city confirmation class—72—was at Holy Spirit Church, the Rev. Frank E. Radcliffe pastor. Largest county confirmation class was at St. John's Church, Boyertown, the Rev. Fred S. Blank pastor.

All pastors reported increased attendance at Lenten, Holy Week, Palm Sunday and Easter services.

On March 4 Christ Church, Reading, observed the 10th anniversary of Dr. G. Robert Heim's pastorate. Becoming pastor of a mission church at age 63, Dr. Heim has seen the congregation grow, pay for a parsonage, an electric organ, and become self-supporting.

Several congregations have sought, or are seeking, older men as pastors because of their experience and ability to handle difficult situations.

St. Michael's Church in Tilden Township, second largest rural church in the confer-

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, with 916 confirmed members, voted to
Iraw from a three-church parish and
as pastor the Rev. Harold W. Engle,
er Air Force chaplain. An Evangelical
Reformed congregation of about 200
bers uses the same building for the time
g.

he Rev. Raymond A. Reed, Jr., has re-
ed as pastor of Reformation Church,
ton, to become pastor of Zion Church
ucks County.

r. Gunnar Knudsen, pastor of Trinity
rch, Reading, was elected to his sixth
as president of the Community General
pital board. Dr. W. R. Siegart, pastor
t. Matthew's Church, Reading, heads the
ce committee of the Reading Public
ary board.

HE CONFERENCE Children's Welfare
up, a branch of the Lutheran Children's
au, held a panel discussion for foster
nts in Grace Church, Reading. Under
eadership of Miss Emily C. Yocum of
Children's Bureau, the conference group
s for an average of 96 children.

hirty-eight years ago, Zion Lutheran
rch and Zion Reformed Church in
nelsdorf, home of Conrad Weiser, de-
l to build separate churches. Since that time the old union church has stood idle. Deterioration and expense of repairs have caused both congregations to order the demolition of the 164-year-old church, long a Womelsdorf landmark.

St. James' Church, Reading, and Atonement Church, Wyomissing, subscribe 100 per cent for THE LUTHERAN.

ROADSIGNS like this one along Kitchener, Ont., highway will "make known to every man" everywhere in the U.S. and Canada that Lutherans are calling church members and unchurched to evangelism mission services. In this wintery picture, Canada Pastors Frederick Zinck, A. F. Buehlow, W. A. Mehlenbacher, and Norman Berner (l. to r.) are shown before giant billboard.

WESTERN CANADA

Harsh Winter Cuts Down Attendance at Services

By E. G. GOOS

EDMONTON, ALTA.—Even on Palm Sunday only wind-swept hills showed bare spots at the end of a winter with exceedingly heavy snowfall and consistently cold weather for many months. Many a family in an isolated community has had to rely on its radio to bring it a church service as snowplows tried in vain to keep roads open.

Good Friday featured a Canada-wide Lutheran broadcast of Lenten meditations on the Seven Words of Christ from the Cross by six Lutheran presidents and the executive director of the Canadian Lutheran Council.

The broadcast was prepared under the supervision of Seminarian Ferdy Baglo, a former radio announcer.

Music was provided by choral groups from Lutheran schools in Vancouver, Waterloo, Camrose, and Saskatoon. The Division of Public Relations, Canadian Lutheran Council, sponsored the broadcast over more than 40 stations across Canada.

The Lutheran Pastors' Association of Edmonton, Alta., sponsored a daily noon-hour service of Lenten meditations during

WESTERN CANADA . . .

Holy Week in a theater.

Pastors also called lay leaders of Edmonton Canadian Lutheran Council churches together on the Sunday after Easter to help plan the 1956 Reformation rally. The first snowfall of the season adversely affected last fall's rally and produced a deficit.

Preparations for evangelism missions in western Canada will shift into second gear with the first mission scheduled for May at Gimli, Man., and organization meetings set for Winnipeg, Langenburg, Regina, and Edmonton a little later in the season. Faith Church, Edmonton, Alta., has just completed a church attendance crusade. Members of the Brotherhood gained valuable experience in visiting members and prospects.

The Alberta District Luther League convention at Church of the Good Shepherd, Stony Plain, Alta., attracted 73 delegates and 88 visitors.

The convention adopted a budget of $2,360, including $200 for missions, $150 for student aid, $150 for a Christian vocation project. Projects for 1956 include camp improvement and assisting vacation church school programs in vacant congregations.

The Edmonton School Board turned thumbs down on a request of the Ministerial Association for religious instruction in public schools under its auspices. In the neighboring suburb of Jasper Place and other small towns such religious instruction has been given for a number of years. The reading of the Bible without comment and the Lord's Prayer will continue to be permitted in Edmonton schools.

Officers elected were: Walter Goos, Eileen Hennig, Eleanore Strassburger, Betty Feldberg, Robert Oswald. The Rev. H. Poggemiller is pastor-advisor.

The United Church of Canada reports that circulation of its bi-monthly magazine *The Observer* has reached an all-time high of 162,800, increasing at the rate of 1,000 per month.

WISCONSIN

Synod to Receive Five Missions At Convention in Milwaukee

By CHARLES A. PULS

MADISON—After conventions in Minnesota and Montana, the Synod of the Northwest returns to Wisconsin where more than half of its congregations are located. Delegates will meet in Pentecost Church, Milwaukee, May 15-17. With heresy trials out of the way, pastors and delegates look forward to normal business.

Headliners will be ULC President Franklin Clark Fry, Dr. Edwin Moll, representing Lutheran World Federation, and the Rev. Samuel E. Kidd, stewardship secretary of the Pennsylvania Ministerium.

Recognition will be given at the seminary alumni dinner to the 50 years of service of Dr. Paul H. Roth, president emeritus of Northwestern Seminary.

FIVE MISSIONS will make application for membership: Valley of Peace Church in suburban Minneapolis, organized Feb. 19 with 98 confirmed members, the Rev. M. D. Furney, pastor; King of Glory Church, suburban Milwaukee, organized April 15 with 80 charter members, by the Rev. Robert D. Bartsch; St. Paul's, Hopkins, Minn., to be organized April 22 by the Rev. Merle Franke; and Mt. Pleasant, Mygatts Corners, suburban Racine, to be organized April 29

(*Continued on page 46*)

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WISCONSIN . . .

(*Continued from page 44*)

with 400 charter members, by Pastor Dwight H. Shelhart.

St. Matthew's, East Madison, will be organized June 3. The Rev. Howard A. Rice is pastor. A sixth mission, in Missoula, Mont., will not be ready for formal organization until fall.

The mammoth mission at Mygatts Corners, the 20th to be organized by veteran Missionary Shelhart, is largely the result of the pastoral diplomacy of Dr. Jerome Miller. Atonement Church, Racine, who has maintained this preaching point for a number of years.

The congregation already owns a building valued at $175,000 against which there is a debt of $52,000. Pastor Shelhart is aiming at a $5,000 offering on organization day.

NINE SECTOR PLAN workshops for pastors and councilmen have been set up in Wisconsin by Stewardship Secretary Dr. George

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Grand Rapids, Mich.
Garnavillo, Iowa
San Francisco, Calif.

cCreary in May. They will be held at Trinity, La Crosse; Redeemer, Milwau- Trinity, Kenosha; Atonement, Beloit; ohn's, Oshkosh; Bethlehem, Portage; rrection, Green Bay; Arbutus-Pearson; First English, Platteville.

Gethsemane Church, Greenfield, Mil- uukee, now served by Victor K. Wrigley, e of the two pastors deposed by the synod ter the recent heresy trials, has been given til April 26, when the synod's executive mmittee is authorized to take "legal or her action" to clear up the problem of nodical authority. President Bishop met th the congregation April 6.

ester A. Myrom and Dr. McCreary will uct the workshops. The summer school astors will be held Aug. 14-16 at Fox Church, Milwaukee.

UTH SECRETARY Clarence B. Lund has en that the parish education committee sk the synod at its annual meeting to nate 1958 as "Parish Education Year." recommendation is intended to empha- ncreases in church school enrollment adult education programs.

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MICHIGAN

MAXWELL, H. ALLEN. From Chicago Seminary, graduate work. To Holy Trinity Church, Niles.

NEW YORK AND NEW ENGLAND

GENSEL, JOHN G. From Puerto Rico, board missionary. To Advent Church, New York City.

—DECEASED—

THE REV. W. LUTHER BRIGHT, 84, died March 12 in Williamsport, Pa. A native of Milton, Pa., Pastor Bright was a graduate of Midland College and Gettysburg Seminary, and began his ministry at Pearl City, Illinois.

Parishes served subsequently were at Fairfield and Newton, Iowa; at Nebraska City, Neb.; and at Orrville, New Springfield, Nevada, and Xenia—all in Ohio. He retired in 1949.

Surviving are one daughter, Mrs. Margaret Gilliland, Xenia; and one brother, the Rev. George S. Bright, Lucas, Ohio.

The funeral service was held March 15 by the Rev. Dr. Lester G. Shannon at St.

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. Illinois. St. Mark, St. Louis, Mo.
. Central States. Trinity, Lawrence, Kan.
. Northwest. Pentecost, Milwaukee, Wis.
. Wartburg. St. John, Springfield, Ill.

: Church, Williamsport. Burial was in ood Cemetery.

S. JULIA K. HARDY, née Motzer, of the Rev. Arthur S. Hardy, died 11 in Hollis, L. I., N. Y. She was 89. n in Syracuse, N. Y., she was married Hardy in 1890. Together they served York parishes in Seward, East Scho- Oswego, Syracuse, Manhattan, Hollis, e Bronx. Dr. Hardy died in 1943.

. Hardy leaves a son, Edwin A. J. of re, L. I., and two daughters, Mrs. W. Heins, Hollis, and Mrs. Edwin rman, West Hempstead, N. Y., in ad- to several grandchildren, one of whom Rev. Henry Hardy Heins, pastor of ul's Church, Liberty, N. Y.

cting the funeral in Hollis on March as the Rev. Ivan L. Sterner. Pastor officiated at the interment in Syracuse, ork.

8, 1956

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In conclusion . . . . . .

JUST AFTER 29 presidents of United Lutheran synods reached Indianapolis for their annual conference, a terrific storm ripped across Indiana. The meeting was quiet and peaceful while the wind and rain raged outdoors.

The storm was over before the meeting ended, with brilliant sunlight streaming along Washington avenue. But problems the synod presidents had discussed were not cleared up. They are likely to produce days of excited debate when the ULC convention is held in Harrisburg this fall.

How the convention can manage all its business in eight days—Oct. 10 to 17—is a problem that is bothering ULC President Franklin Clark Fry. Synodical presidents had the opinion that future conventions should run a day or two longer. But it's too late to extend the '56 convention.

AT HARRISBURG the convention may have to decide something about the church's rules for remarriage of divorced persons. The old problem of pensions for retired pastors is another subject likely to take up a lot of time.

Now that pastors in the U.S. are eligible for Social Security, the situation has changed. But Social Security doesn't help pastors who have already retired. To bring up their retirement income to a $1,500 minimum by cutting down $300 or $400 on men who would get more than this minimum is the proposal to be debated at Harrisburg. The problem is about as twisted as a high-grade pretzel, but we shall try in the columns of THE LUTHERAN to explain the details in the months before the convention.

At Toronto in 1954 the ULC convention spent dozens of hours debating 120 recommendations for reorganizing the church's structure. Only half of the work was completed in the time available, and the rest will be up for completion at Harrisburg. Here's a typical problem which the synod presidents discussed at length this month. Should evangelism be directed by a department within the Board of Social Missions, or should it be 1) the responsibility of a new board, or 2) of a new department under the supervision of the Executive Board?

Synod presidents thought evangelism should be transferred from the Board of Social Missions, but were about equally divided on whether to put it in the hands of a new board or a new department.

ONE PART of the ULC organization, provided when the church was formed in 1918, has not lived up to the expectation the planners had for it. The "Commission of Adjudication" was supposed to be a church supreme court. In the reorganization plan proposed at Toronto, a new name was suggested: The Court of Adjudication and Interpretation.

Synod presidents said this month that they don't like the proposed name or the new definition of the court's responsibilities. But they favored appointment by the president of the church of the nine members of the commission, subject to confirmation by the church convention, rather than direct election of the nine members by the convention.

These matters may sound harmless and fairly dull to most church members. But if you want to hear resounding discussion, bringing forth sharply conflicting points of view, come to the Harrisburg convention and find out how complicated and important these matters really are.

—ELSON RUFF

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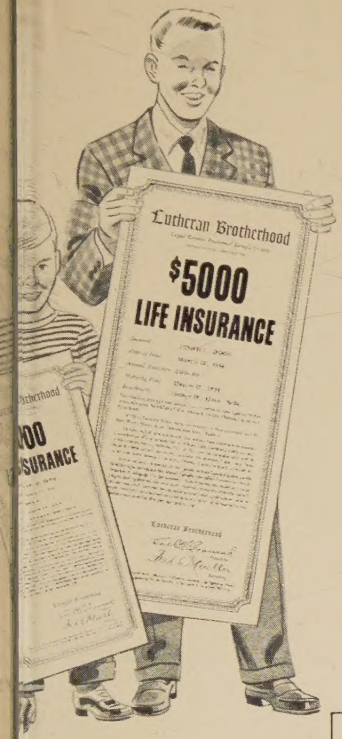

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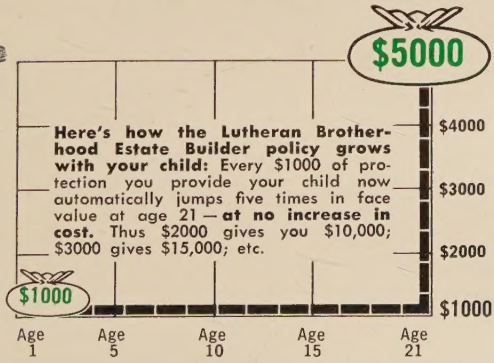
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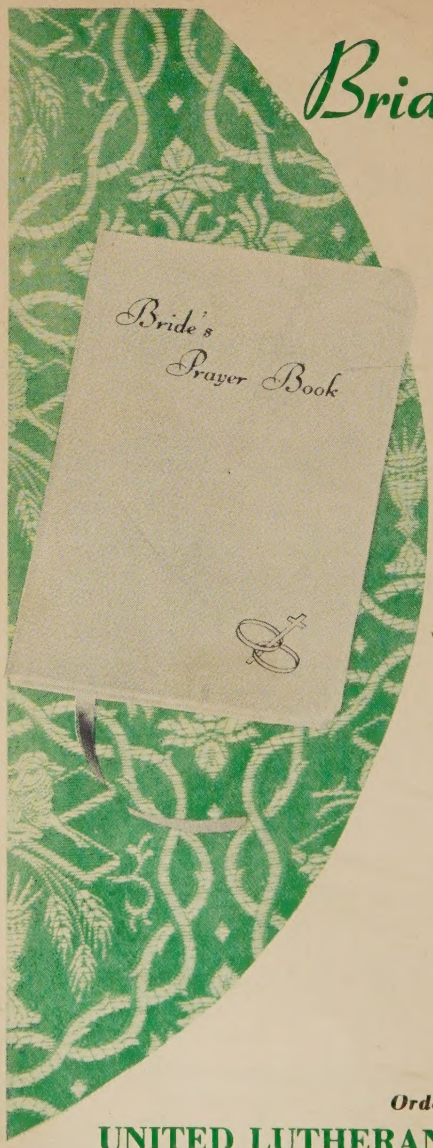

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